A Catechism for Inquirers

By

Rev. Joseph I. Malloy, C.S.P.

New York, N. Y.
THE PAULIST PRESS
401 West 59th Street

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255th Thousand

NEW YORK
THE PAULIST PRESS
401 WEST 59TH STREET

Permissu Superiorum:

JOSEPH MCSORLEY, C.S.P.,
Superior General

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.,
Censor Librorum

Imprimatur:

✠PATRICK CARDINAL HAYES,
Archbishop of New York

New York, May 4, 1927.

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THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE
IN THE STATE OF NEW YORK

FOREWORD

THIS little manual in question-and-answer form is an attempt to meet the preliminary needs of the non-Catholic inquiring into the teachings of the Catholic Church. The catechisms used for the instruction of Catholic children are hardly suited to the man or the woman brought up in some other Christian or non-Christian religion, or without any religion at all. It is hoped that this little book will explain the teachings of the Catholic Church in such a way that the reader may be induced to inquire further into the claims of that Church.

This present edition has been revised throughout. Some of the answers have been modified, and new material has been added, including the "Profession of Faith."

The Holy Scriptures have been quoted from the Catholic (Rheims-Douay) Version, but except in the cases where the quotations were taken from books not in the Protestant Bible, they will be found substantially the same in the King James Version.

The Catholic Encyclopedia may be consulted on any of the subjects treated in this catechism, and the articles there will be found to contain a bibliography for more intensive reading. The Encyclopedia can be found in most reference libraries.

References are made throughout this little book to pamphlets published by The Paulist Press on the more important questions. These will be found of great help to a better understanding of Catholic teachings. They are brief; they are cheap; they are easily obtainable. Four books are referred to; they are:

Manual of Prayers (a prayer book of Catholic services and devotions), published by P. J. Kenedy, New York.

The Question Box, Rev. B. L. Conway, C.S.P., published by The Paulist Press, New York.

Catholic Belief, Very Rev. J. Di Bruno, published by Benziger Brothers, New York.

The Visible Church, Rev. John F. Sullivan, published by P. J. Kenedy & Sons, New York.

Other Suggested Readings

Adam—*The Spirit of Catholicism.*

Benson—*Religion of the Plain Man.*

Benson—*Confessions of a Convert.*

Catechism of the Council of Trent.

Elliott—*The Life of Christ*

Gibbons—*Faith of Our Fathers.*

Jarrett—*Meditations for Lay Folk.*

Hurley—*I Believe!*

Knox—*The Belief of Catholics.*

Martin—*The Catholic Religion.*

Newman—*Apologia.*

O'Neill—*Converts to Rome in America.*

Scott—*God and Myself.*

Scott—*Credentials of Christianity.*

Scott—*The Hand of God.*

Searle—*Plain Facts for Fair Minds.*

Thomas à Kempis—*Imitation of Christ.*

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A Catechism for Inquirers

INTRODUCTION

THE BIBLE

1. Where is God's Revelation to man contained?

God's Revelation is contained in the Bible and in Tradition.

2. What is the Bible?

The Bible, or the Holy Scriptures, is a collection of Books all written under the inspiration of God.

"Prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost" (2 Peter i. 21).

3. How is the Bible divided?

The Bible is divided into two parts:

(a) The Old Testament, containing God's Revelation to the Jews before the coming of Christ.

(b) The New Testament, containing the Revelation of God through His Son Jesus Christ, and through the Apostles and immediate followers of Christ.[1]

4. What are the parts of the New Testament?

(a) The four *Gospels,* according to St. Matthew, St. Mark, St. Luke, and St. John, giving the life of Jesus Christ.

(b) The *Acts of the Apostles* by St. Luke, giving the history of the Apostles after the Ascension of Christ into Heaven.

(c) Twenty-one *Epistles,* or Letters, of St. Paul, St. James, St. Peter, St. John, and St. Jude.

(d) The *Apocalypse,* or *Revelation,* by St. John.

1 The whole Bible contains 73 Books, composed by at least 50 writers, in three languages: Hebrew, Aramaic and Greek, during a period of about 1,500 years, *i. e.,* from Moses to St. John.

5. Are Catholics permitted to read the Bible?

Catholics are permitted, and are encouraged to read the Bible, provided they read a version approved by the Church.

6. What is the difference between the English Catholic and Protestant Bibles? [2]

(a) They are different translations, and hence are worded differently.

(b) The names of some of the Books differ.

This difference may be merely in spelling; *e. g.*, Catholic: Isaias, Osee, Abdias, Sophonias. Protestant: Isaiah, Hosea, Obadiah, Zephaniah.

It may be a difference in the title; *e. g.*, Catholic: 1 and 2 Kings, 1 and 2 Paralipomenon, Canticle of Canticles, Apocalypse. Protestant: 1 and 2 Samuel, 1 and 2 Chronicles, Song of Solomon, Revelation.

(c) The Old Testament in the Catholic Bible contains Books that have been left out of the Protestant Bible.

These Books are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Machabees, and parts of Esther and Daniel.

7. Does the Bible contain all that God has revealed?

No, the Bible itself states that it does not contain all that God has revealed.

"Many other signs also did Jesus in the sight of His disciples, which are not written in this book.—There are also many other things which Jesus did, which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written" (St. John xx. 30; xxi. 25).

8. Where else, then, is God's Revelation contained?

It is contained in Tradition, *i. e.*, in the living spoken word of Christ and His Apostles, which was not written down by them.

"Having more things to write unto you, I would not by paper and ink, for I hope that I shall be with you and speak face to face" (2 John i. 12).

"Therefore, brethren, stand fast, and hold the traditions which you have learned whether by word or by our epistle" (2 Thess. ii. 14).

2 The English Catholic New Testament was published at Rheims, 1582.
The English Catholic Old Testament was published at Douay, 1609.
The Protestant King James Version was published in England, 1611.
The Protestant Revised Version was published in England, 1881, 1884.

9. Where is this Tradition to be found?

This Tradition is to be found chiefly in the writings of the Fathers of the Church of the first centuries of Christianity, in the decrees of Church Councils, in the decisions of the Popes, and in the ceremonial of the Church.

St. Basil who lived in the fourth century wrote: "We have some articles of faith from the Holy Scriptures, others we received by the Tradition of the Apostles,—which the Apostles preached, the Fathers believed, and the Martyrs confirmed with their blood" (*Treatise on the Holy Ghost*, ii, 27). See *Catholic Belief*, chap. vii.

10. Can the Bible, then, be our only guide to the teaching of Christ?

No, it cannot, because:

(a) The Apostles preached many things as the doctrine of Christ which they did not write in the New Testament.

(b) It was not known with certainty which writings were the true Scriptures until the fourth century, and even now the Catholic Church accepts as Scripture certain Books which the Protestant Churches deny belong to the Bible. (See above, no. 6.)

(c) In cases of discussion as to the meaning of texts, the Scriptures cannot fully explain themselves,—and there are many such discussions.

11. How should we regard the Holy Scriptures? [3]

They are the Sacred Word of God, inspired by God, but needing a Living Teacher to explain their meaning and to keep us from error in interpreting them.

"And Philip heard the Ethiopian reading the prophet Isaias, and he said: 'Thinkest thou that thou understandest what thou readest?' Who said: 'And how can I, unless some man show me?'" (Acts viii. 30, 31).

St. Peter wrote that in St. Paul's Epistles "are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction" (2 Peter iii. 16).

[3] "Why Believe the Bible?" Rev. Hugh Pope, O.P.; "The Gospels as Books of History," Rev. C. C. O'Connor; "What Is the Bible?" Rev. J. Corbett, S.J.

CHAPTER I

GOD

(I) THE HOLY TRINITY

1. Who is God?

God is the Supreme, Perfect Being, the Creator of heaven and earth and all that they contain.

2. How can we know that there is a God? [1]

We can know there is a God by considering the world in which we live, for:

(a) Everything that exists in the world must have been placed here by Someone in the beginning;

(b) The order and harmony in the universe prove that there must be an Intelligent Power governing the world;

This Being Who had no beginning, and Who caused other things to live, and Who guides and rules the universe, we call God.

3. Can we see God? [2]

No, we cannot see God because God has no body, and cannot be seen with our bodily eyes.

"God is a Spirit" (St. John iv. 24).

4. Can there be more than one God?

No, for God is the First and the Highest, and cannot have an equal.

"Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4).

"For I am God and there is no god beside; neither is there the like to Me" (Is. xlvi. 9).

5. How many Persons are there in God?

In God there are Three Divine Persons: the Father, the Son, and the Holy Ghost; and each Person is God.

1 "Is There a God?" Rev. B. L. Conway, C.S.P.

2 We believe in a *Personal* God. When we say that God is a Person we mean that He has a Mind and a Will; not that He has a body as human persons have.

6. Are the Three Persons equal?

Yes; the Three Persons are equal in all things.

7. Is it not a contradiction to say each Person is God, and yet there is only One God?

No, because we say the Three Persons have the same Divine Nature and Substance, and therefore there is but One God.

8. Why do we believe there are Three Persons in One God?

Because it has been revealed to us in Holy Scripture, the Word of God; we believe it, therefore, on the authority of God.

"Going, therefore, teach ye all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19).

"But when the *Paraclete* cometh, Whom *I* will send you from the *Father*, the Spirit of Truth Who *proceedeth* from the Father, He shall give testimony of Me" (St. John xv. 26).

9. Can we understand how there can be Three Persons and yet only One God?

No, we cannot fully understand, because it is a mystery.

10. What is a mystery?

A mystery is a truth that is beyond human understanding, because it has not been, or cannot be, explained.

11. Do we recognize mysteries outside of religion?

Yes; we realize there are many mysteries in the natural world around us; electricity, magnetism, many of the processes of life itself are mysteries.

12. Who is God the Father?

God the Father is the First Person of the Blessed Trinity, Creator and Ruler of the Universe.

"I believe in God, the Father Almighty, Creator of heaven and earth" (Apostles' Creed, p. 81).

13. Who is God the Son?

God the Son is the Second Person of the Blessed Trinity, Who became Man in the Person of Jesus Christ.

"I believe in Jesus Christ, His Only Son Our Lord" (Apostles' Creed).

14. Who is the Holy Ghost?

The Holy Ghost is the Third Person of the Blessed Trinity, Who sanctifies us by His Presence within us.

"Know you not that your members are the Temple of the Holy Ghost Who is in you, Whom you have from God?" (1 Cor. vi. 19).

(2) GOD THE FATHER: CREATION

15. What does the Bible tell us about the origin of the world?

The Bible tells us that God created the heavens and the earth and all that they contain (Gen. i.).

16. What do we mean by creation?

Creation is the act by which God brought the universe into existence.

17. Which are the most excellent beings that God created?

The most excellent beings are angels and men.

"What is man that Thou art mindful of him? . . . Thou hast made him a little less than the angels, Thou hast crowned him with glory" (Ps. viii. 5, 6).

18. What are angels?

Angels are spirits without bodies.

"And to the angels, indeed, He saith: 'He that maketh His angels spirits, and His ministers a flame of fire'" (Heb. i. 7).

19. In what state were the angels created?

The angels were created in a state of innocence and happiness.

20. Did all the angels remain good and happy?

No; many of them, led by Lucifer, rebelled against God, and were cast out of Heaven into Hell.

"How art thou fallen from Heaven, O Lucifer! . . . Thou saidst in thy heart: 'I will ascend into Heaven, I will exalt my throne above the stars of God; . . . I will be like the Most High" (Is. xiv. 12-14).

Jesus said: "I saw Satan like lightning falling from Heaven" (St. Luke x. 18).

21. How does God use the good angels?

(a) Angels minister before the throne of God.

(b) They have been sent as messengers from God to man.

(c) They are appointed as guardians over each human soul.[3]

"The Seraphim cried one to another, and said: 'Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory'" (Is. vi. 3).

"And I beheld, and I heard the voice of many angels round about the Throne" (Apoc. v. 11).

"The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph of the House of David; and the virgin's name was Mary" (St. Luke i. 26, 27).

"See that you despise not one of these little ones; for I say to you, that their angels in Heaven always see the face of My Father Who is in Heaven" (St. Matt. xviii. 10).

22. How do the fallen angels act toward God and man?

The fallen angels, or devils, blaspheme God, and strive to draw man away from serving God.

"But by the envy of the devil, death came into the world" (Wisdom ii. 24).

"Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith" (1 Peter v. 8, 9).

23. What is man?

Man is a being composed of body and soul, and made to the image and likeness of God.

"And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul" (Gen. ii. 7).[4]

"And God created man to His own image" (*ib.* i. 27).

3 "Our Guardian Angels," Rev. J. Husslein, S.J.

4 "Evolution and Religion," Rev. J. A. O'Brien, PhD.; "Evolution and Catholicity," and "Darwin and 'Darwinism,'" Sir B. C. A. Windle.

24. Is this likeness to God in the body or in the soul?

This likeness is in the soul.

25. How is the soul like to God?

The soul is like to God because it is an immortal spirit, and because it has reason and free will.

The possession of a spiritual soul places man in a class apart from the lower animals; these have instinct and brute intelligence, but neither reason nor free will.

26. How can we prove that the soul is immortal?

(a) We can prove it by the study of our own minds and wills; our power to remember, to plan for the future, to make judgments, prove it is a simple, spiritual soul that does these things; such a soul cannot die as the physical body dies.

(b) It has been the universal belief of all mankind, that there is a life after death.

(c) Holy Scripture plainly teaches that the soul is immortal.

"This mortal must put on immortality, and when this mortal hath put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory'" (1 Cor. xv. 53, 54).

27. Why did God make man?

God made man to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the future life.

"The Lord hath made all things for Himself" (Prov. xvi. 4).

"The Lord thy God shalt thou adore and Him only shalt thou serve" (St. Matt. iv. 10).

"Labor not for the meat which perisheth but for that which endureth unto life everlasting, which the Son of Man will give you" (St. John vi. 27).

28. Has man, then, any obligations to God?

Yes; man must worship God as his Creator; and fulfill the purpose God had in creating him.

29. Has man any obligations to himself?

Man's first obligation to himself is to save his own soul; that is the purpose of his existence upon this earth.

"What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" (St. Matt. xvi. 26).

30. What must man do to save his soul?

To save his soul man must serve God; that is, he must keep the Commandments of God.

"If you love Me, keep My Commandments" (St. John xiv. 15).

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first Commandment. And the second is like to this: thou shalt love thy neighbor as thyself" (St. Matt. xxii. 37-39).

(3) GOD THE SON: JESUS CHRIST

31. Who is Jesus Christ?

Jesus Christ is the Son of God, the Second Person of the Blessed Trinity, true God and true Man.

It is customary to bow the head slightly at the Name Jesus.

"God hath given Him a Name which is above all names; that in the Name of Jesus every knee should bow" (Philip. ii. 9, 10).

32. What do we call the doctrine that expresses this truth?

It is called the doctrine of the INCARNATION, which means literally, "coming into flesh," that is, the Son of God took a human nature and united it with His Divine Nature.

"In the beginning was the Word, and the Word was with God, and the Word was God; . . . and the Word was made flesh and dwelt among us" (St. John i. 1, 14).

33. Did Jesus Christ have a human mother?

Yes; His Mother was the Blessed Virgin Mary.

34. Did Jesus Christ have a human father? [5]

No; He "was conceived by the Holy Ghost, born of the Virgin Mary" (Apostles' Creed).

"The Angel answering said to her: 'The Holy Ghost shall come upon thee, and the Power of the Most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God'" (St. Luke i. 35).

35. Who, then, was St. Joseph?

St. Joseph was the legal spouse of the Blessed Virgin Mary, but Mary always preserved her virginity. St. Joseph was,

[5] "The Virgin Birth," Rev. B. L. Conway, C.S.P.

therefore, only the foster father or guardian of Jesus Christ. He and Mary lived always as brother and sister. (See *Question Box,* pp. 353, 354.)

36. How many Persons are there in Jesus Christ?

In Christ there is only one Person, a Divine Person; but in this one Person are united two natures: the Divine Nature of the Son of God, and the human nature of man.

37. Is Jesus Christ truly a Man?

Yes; because He has a body and soul like ours.

38. Is Jesus Christ truly God? [6]

Yes; Jesus Christ is truly God, because He is the Second Person of the Blessed Trinity, having the same Divine Nature as the Father and the Holy Ghost.

39. How do we know that Jesus Christ is truly God?

(a) The Prophets foretold that the Messias to come would be God.

"His name shall be called Emmanuel," that is, "God with us" (Is. vii. 14; St. Matt. i. 23).

"God Himself will come and will save you" (Is. xxxv. 4).

(b) The miracles of Christ, especially His own Resurrection from the dead, prove His Divinity.

"You say 'Thou blasphemest,' because I said I am the Son of God. If I do not the works of My Father, believe Me not; but if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me and I in the Father" (St. John x. 36-38).

(c) Jesus claimed to be God; this claim must be admitted since He was honest and sane.

"I and the Father are One. . . . He that seeth Me seeth the Father also" (St. John x. 30; xiv. 9).

"The High Priest asked Him and said to Him: 'Art Thou the Christ, the Son of the Blessed God?' And Jesus said to him, 'I am.' . . . Then the High Priest rending his garments saith: 'You have heard the blasphemy, what think you?' Who all condemned Him to be guilty of death" (St. Mark xiv. 61-64).

[6] "The Divinity of Christ," Rev. J. M. Gillis, C.S.P.

(d) The Apostles called Him God, and Jesus permitted them to do so.

St. Peter said: "Thou art Christ, the Son of the Living God" (St. Matt. xvi. 16).

St. Thomas: "My Lord and my God" (St. John xx. 28).

St. John: "The Word was made flesh and dwelt among us, and we saw His glory, the glory, as it were, of the Only-Begotten of the Father, full of grace and truth" (St. John i. 14).

St. Paul: "Of whom (namely, the Israelites) is Christ according to the flesh, Who is over all things, GOD blessed forever, amen" (Rom. ix. 5). "Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God" (Philip. ii. 5, 6).

40. Where do we find the Life of Christ recorded?

In the Four Gospels, the first Books of the New Testament, written by SS. Matthew, Mark, Luke and John.

41. Where was Christ born?

In Bethlehem, a little town in Judea near Jerusalem.

42. Where did Christ live during most of His life?

"He dwelt in a city called Nazareth, that it might be fulfilled which was said by the Prophets: 'That He shall be called a Nazarene' " (St. Matt. ii. 23).

43. How did Christ carry on His public ministry?

At the age of thirty, Christ began preaching and working miracles in Palestine, aided by twelve Apostles. This public ministry lasted about three years.

44. Where and how did Christ die?

He was betrayed by Judas, one of His Apostles, delivered up by the leaders of the Jews to Pontius Pilate the Roman Governor, and condemned to death. He was crucified on Mount Calvary, outside Jerusalem.

45. On what day do we commemorate the death of Christ?

On Good Friday, the second day before Easter Sunday.

46. What happened on Easter Sunday? [7]

Christ rose again from the dead.

[7] "Did Christ Rise Again?" Rev. Paul Schanz.

"Jesus said to them: 'The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again'" (St. Matt. xvii. 21, 22).

"This Jesus hath God raised again, whereof all we are witnesses" (Acts ii. 32).

47. How long did Christ stay on earth after His Resurrection?

Christ stayed on earth forty days after His Resurrection. He showed Himself many times to His Apostles and others, and proved that He was truly risen from the dead.

"To whom (namely, the Apostles) also He showed Himself alive after His passion,[8] by many proofs, for forty days appearing to them, and speaking of the Kingdom of God" (Acts i. 3).

Jesus said to the Apostles after His Resurrection: "See My hands and feet, that it is I, Myself; handle and see; for a spirit hath not flesh and bones, as you see Me to have" (St. Luke xxiv. 39).

48. After forty days where did Christ go?

After forty days Christ ascended into heaven. We commemorate this event on Ascension Day, forty days after Easter Sunday.

"And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight" (Acts i. 9).

(4) GOD THE HOLY GHOST

49. Who is the Holy Ghost?

The Holy Ghost is the Third Person of the Blessed Trinity, equal to the Father and the Son, true God as They are.

"Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19).

"But Peter said: 'Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost? . . . Thou hast not lied to men but to God'" (Acts v. 3, 4).

50. Why is the Third Person of the Blessed Trinity called the Holy Ghost?

The Third Person of the Blessed Trinity is called the Holy

[8] The Passion of Christ means the sufferings of Christ.

Ghost or the Holy Spirit, because He is the Author of sanctity, and imparts to our souls the graces of Redemption.[9]

51. By what other name is the Holy Ghost called in the Gospels?

Our Lord calls Him the Paraclete, that is, the Comforter.

"The Paraclete, the Holy Ghost, Whom the Father will send in My name" (St. John xiv. 26).

52. Did the Holy Ghost ever appear in visible form?

Yes; when Christ was baptized by John the Baptist.

"Heaven was opened, and the Holy Ghost descended in a bodily shape, as a Dove, upon Him" (St. Luke iii. 21, 22).

53. On what other occasion did the Holy Ghost appear?

On Pentecost, ten days after the Ascension of Our Lord, the Holy Ghost came upon the Apostles.

"And when the days of the Pentecost were accomplished, the Apostles were all together in one place. . . . And there appeared to them parted tongues as it were of fire, and it sat upon every one of them and they were all filled with the Holy Ghost" (Acts ii. 1-4).

54. Who sent the Holy Ghost upon the Apostles?

Jesus Christ sent the Holy Ghost after He ascended into Heaven, as He had promised He would at the Last Supper.

"It is expedient to you that I go, for if I go not, the Paraclete will not come to you, but if I go I will send Him to you" (St. John xvi. 7).

55. What was the effect of the coming of the Holy Ghost upon the Apostles?

(a) They were sanctified and strengthened so that they immediately began fearlessly to preach the doctrines of Christ.

(b) They were given the "gift of tongues" to enable them to preach the Gospel to all nations.

"And they began to speak with divers tongues according as the Holy Ghost gave them to speak. . . . And they (the people) were all amazed and wondered, saying: 'Behold, are not all these that speak, Galileans? And how have we heard, every man our own tongue wherein we were born?'" (Acts ii. 4-8).[10]

9 We "attribute" the work of creation to God the Father, the work of Redemption to God the Son (Jesus Christ), the work of sanctification to God the Holy Ghost. "Devotion to the Holy Spirit," Rev. J. McSorley, C.S.P.

10 See *The Catholic Encyclopedia*, III, p. 590, "The Gift of Tongues," in art. "Chrismata."

CHAPTER II

SIN AND REDEMPTION

(1) ORIGINAL SIN

1. Who were the first man and woman?

Adam and Eve.

2. What was the original state of Adam and Eve?

Their original state was one of innocence and holiness, and they were blessed with great gifts.

"He created in them the science of the spirit, He filled their heart with wisdom. . . . And their eye saw the majesty of His glory, and their ears heard His glorious voice" (Ecclus. xvii. 6, 11).

3. What command did God give to Adam and Eve?

God commanded Adam and Eve not to eat of the fruit of a certain tree in Paradise.

"Of every tree of Paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it thou shalt die the death" (Gen. ii. 16, 17).

4. Did Adam and Eve keep this commandment?

No; the devil tempted them to eat of this tree and they disobeyed God. This was the first, or, the Original Sin.

5. What was the effect of their sin on Adam and Eve?

They lost their right to Heaven, they forfeited God's friendship and grace,[1] they were exiled from Paradise, and they were doomed to suffering and death.

"Cursed is the earth in thy work; . . . in the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken; for dust thou art and into dust thou shalt return" (Gen. iii. 17, 19).

6. Did the sin of Adam have any effect upon his descendants?

Yes; it deprived them of those blessings and gifts of soul and body which they would otherwise have inherited.

"By one man sin entered into this world, and by sin death; and so death passed upon all men in whom all have sinned" (Rom. v. 12).

1 See p. 26, no. 5.

7. Why must mankind suffer for the sin of Adam?

Because Adam was the father of the whole human family, and represented the whole race of mankind. As we would have shared in his blessings without merit of our own, so we share in his sin without guilt of our own.

In much the same way, the Ruler of a country represents all the people; he declares war or makes peace, and the people are affected accordingly. Or, again, if a king is dethroned, his children thereby lose their right to succeed to the throne, not through any fault of their own, but because the head of their family lost the crown.

8. What do we call the effect of the sin of Adam upon us?

We call it Original Sin,—the same name that we give to the sin of Adam.

9. What, then, is Original Sin in us?

Original Sin in us is the state of soul in which we come into this world; namely, without those graces and gifts which would have been our inheritance if Adam had not lost them.

10. What are the effects of Original Sin in us?

Our soul is deprived of grace, our will is weakened, our understanding is darkened, our nature is inclined to evil.

This last effect of Original Sin is called concupiscence. "For the imagination and thought of man's heart are prone to evil from his youth" (Gen. viii. 21).

11. Was anyone ever preserved from Original Sin?

Yes; the Blessed Virgin Mary, Mother of Jesus Christ. When God created her soul He endowed it with His grace and friendship.

12. What is this privilege of the Blessed Virgin called?

This privilege is called her Immaculate Conception.

13. What do we mean by the Immaculate Conception?

We mean that from her conception by her mother, St. Anne, that is, from the beginning of the existence of her soul, God gave her those graces which are lacking in all the other descendants of Adam and Eve. She was conceived Immaculate, that is, her soul was free from Original Sin.

14. What reasons have we for believing in the Immaculate Conception? [2]

(a) God had ordained that Mary was to become the Mother of His Divine Son. He could not permit her soul, then, for a single instant to lack those graces which would make it pleasing to Him.

(b) It was due the infinite dignity of Jesus Christ, the Son of God, that the soul of His Mother should always have been in the friendship of God.

We commemorate the Immaculate Conception of the Blessed Virgin on December 8th, the day on which the doctrine was "defined" by Pope Pius IX in 1854.
To "define" a doctrine means to state it officially as a part of Catholic belief; it does *not* mean the making of a *new* doctrine.

15. How are our souls freed from Original Sin?

Through the Sacrament of Baptism. (See p. 27.)

(2) ACTUAL SIN

16. What is sin?

Sin is an offense committed against the law of God.

17. How many kinds of sin are there?

There are two kinds of sin: Original Sin, which we inherit from our first parents, and Actual Sin, which we commit ourselves.

18. Are all actual sins the same?

No; some sins are serious offenses against God, and these are called mortal sins; other sins are less serious offenses against God, and these are called venial sins.

19. What is mortal sin?

Mortal sin is any thought, word, action or omission (1) in itself seriously contrary to the Law of God, (2) if we know the seriousness of the sin and (3) willfully and deliberately consent to it.

2 "The Immaculate Conception," Rev. J. B. Jaggar, S.J.

20. Why is such a sin called mortal?

Mortal means deadly. These sins are called mortal because they kill the life of grace in the soul.

"The wages of sin is death" (Rom. vi. 23).
"He that loveth iniquity hateth his own soul" (Ps. x. 6).

21. Give some examples of mortal sins.

Willful murder, adultery, the theft of a considerable sum of money, lies that do serious injury to others.

22. Why should we avoid mortal sin?

We should avoid mortal sin because by such sin we deeply offend God and lose His friendship; and if we die with mortal sin upon our soul we shall be punished for all eternity.

"But your iniquities have divided between you and your God, and your sins have hid His Face from you that He should not hear" (Is. lix. 2).
"The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains" (Ecclus. xxi. 11).

23. What is venial sin?

Venial sin is an offense against God which does not, however, deprive our soul of His friendship.

"Venial" is from the Latin word *venialis,* meaning "easily pardonable."

24. Give some examples of venial sins.

Impatience, uncharitableness, lies that have no serious results for anyone.

25. Why should we avoid venial sins?

We should avoid venial sins because they offend God at least slightly; they lessen our love for God; they weaken our power to avoid grave sins.

"He that contemneth small things shall fall by little and little" (Ecclus. xix. 1).
"He that is unjust in that which is little, is unjust also in that which is greater" (St. Luke xvi. 10).

26. What is meant by temptation?

Temptation is anything that may lead us to commit sin.

27. Whence do temptations arise?

Temptations may arise:

(a) From our own evil inclinations.

(b) From the people with whom we come in contact and the circumstances in which we live.

(c) From the evil spirit.

"For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another" (Gal. v. 17).

"Seek not to be like evil men, neither desire to be with them" (Prov. xxiv. 1).

"And the Lord said: 'Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not'" (St. Luke xxii. 31, 32).

28. What should we do when we are tempted?

We should pray to God for help to overcome the temptation; we should strive to remove the cause of the temptation.

"God is faithful, Who will not suffer you to be tempted above that which you are able" (1 Cor. x. 13).

"He that loveth danger shall perish in it" (Ecclus. iii. 27).

(3) REDEMPTION

29. How are we saved from the effects of Adam's sin and of our own sins?

By the sacrifice of the Life of Jesus Christ, Our Lord and Savior, Who is the Redeemer of mankind.

30. Why was a Divine Redeemer necessary to atone for man's sins.

Because man could never of himself atone for an offense against an Infinite God.

31. How did Jesus Christ atone for our sins?

Jesus Christ atoned for our sins by His life, sufferings, and death.

"There is one God, and one mediator of God and men, the Man Christ Jesus, Who gave Himself a Redemption for all" (1 Tim. ii. 5, 6).

32. Why did Christ offer Himself to suffer and die?

Because of the greatness of His love for us, and in order to show us how to bear the sufferings and trials of this life.

"For the Son of Man is come to seek and to save that which was lost" (St. Luke xix. 10).

"I live in the faith of the Son of God, Who loved me and delivered Himself for me" (Gal. ii. 20).

"Christ also suffered for us, leaving you an example that you should follow His steps" (1 Peter ii. 21).

33. What are the effects of the Redemption by Jesus Christ?

(a) Divine Justice was satisfied and complete atonement made for the sins of mankind.

(b) Man was reconciled with God and provided with the means of salvation.

"But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting" (Rom. vi. 22).

"But all things are of God Who hath reconciled us to Himself by Christ, and hath given to us the ministry of reconciliation" (2 Cor. v. 18).

"In Whom we have redemption through His Blood, the remission of sins" (Col. i. 14).

34. How could those who lived before the time of Christ be saved? [8]

By fulfilling the will of God as revealed in the Old Law of the Jews, and in the consciences of the Gentiles. Their souls at death entered Limbo to await the coming of Christ.

"For when the Gentiles, who have not the Law, do by nature those things that are of the Law, these . . . are a Law to themselves; who show the work of the Law written in their hearts, their conscience bearing witness to them" (Rom. ii. 14, 15).

35. How did Christ liberate these souls from Limbo?

After His death on the Cross, His soul descended into Limbo and delivered the souls of the just detained there.

"Died and was buried; He descended into hell" (Apostles' Creed).

"Christ . . . being put to death indeed in the flesh, but enlivened in the spirit, in which also coming He preached to those spirits that were in prison" (1 Peter iii. 18, 19).

[8] "Is There Salvation Outside the Church?" Rev. H. C. Semple, S.J.

CHAPTER III.

THE CHURCH OF CHRIST

1. What means did Jesus Christ adopt to spread His teachings?

Christ instituted a living, teaching Society, a Church, which is to continue until the end of the world.

"Jesus coming spoke to the Apostles, saying: 'All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, . . . teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world'" (St. Matt. xxviii. 18-20).

2. How many churches did Christ establish? [1]

Christ established only one Church, and this one Church was to teach all that He taught, and teach with His authority.

"He that heareth you, heareth Me; and he that despiseth you, despiseth Me" (St. Luke x. 16).

3. Whom did Christ make the head of His Church?

Christ made St. Peter the head of His Church.

"And I say to thee, that thou art Peter (or a rock), and upon this rock (Peter) I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven" (St. Matt. xvi. 18, 19).

4. What is meant by the "Gates of Hell"?

By the "gates of hell" is meant the powers of evil, or of error. These can never destroy the Church of Christ.

5. Who is the Successor of St. Peter?

The Pope, the Bishop of Rome, is the successor of St. Peter who was the first Bishop of Rome.

6. What authority, then, has the Pope?

The Pope has the same authority as St. Peter had, because he has always been the Bishop of Rome as St. Peter was.

1 "Is One Church as Good as Another?" Very Rev. John B. Harney, C.S.P.

7. In what sense is the Pope the Head of the Church of Christ?

Christ Himself is the true Head of the Church; the Pope is His Vicar and chief representative on earth.

8. Who are the successors of the other Apostles?

The successors of the other Apostles are the Bishops of the Catholic Church.

9. Must the Church of Christ have any qualities or marks by which it may be known?

Yes; the Church of Christ must be One, Holy, Catholic, and Apostolic.

10. What do we mean when we say that the Church must be One?

We mean that its members must be united in faith, in worship, and in government.

"If a kingdom be divided against itself, that Kingdom cannot stand" (St. Mark iii. 24).

"I pray for them also who through their word (*i. e.*, the Apostles), shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us" (St. John xvii. 20, 21).

11. What do we mean when we say the Church must be Holy?

We mean it must teach a holy doctrine in faith and morals, because its Founder, Jesus Christ, was holy, and it must enable its members to lead a holy life.

12. What do we mean when we say that the Church must be Catholic?

We mean that it must be "universal" in time and place and doctrine; that is, it must embrace all peoples of every nation and in every age, and teach all that God has revealed.

13. What do we mean when we say that the Church must be Apostolic?

We mean that it must be the church that is historically

connected with the Apostles, and that holds the doctrine and the traditions of the Apostles.

14. In which church at the present day are these marks to be found?

They are to be found only in the Holy Roman Catholic Church.

15. How is the Roman Catholic Church One?

It is One because all Catholics agree in one Belief, all have the same Sacrifice and Sacraments, and all are united under one Head.

16. How is the Catholic Church Holy?

It is Holy because it teaches a holy doctrine, because it offers to all its members effective means to acquire personal holiness, and because so many thousands of its members in all ages have, in fact, attained great holiness of life.

17. How is the Church Catholic, or Universal?

It is Catholic, or Universal, because it is not restricted to any one nation or race; its mission is to "all nations." It teaches "all things whatsoever Christ commanded" the Apostles to teach. It will continue to teach "all days even to the end of the world" (St. Matt. xxviii. 19, 20).

18. How is the Church Apostolic?

It is Apostolic because it has maintained the authority and the teachings of the Apostles by an unbroken succession of Bishops.

This succession can be clearly shown simply as a matter of history. See list of Popes from St. Peter to the present day in *Catholic Belief*, pp. 140-150.

19. What do we mean by the authority of the Church?

By the authority of the Church we mean the right and the power of the Pope and the Bishops, as successors of St. Peter and the other Apostles, to teach and to govern in the name of Jesus Christ.

"If he will not hear the Church let him be to thee as the heathen and publican" (St. Matt. xviii. 17).

St. Paul wrote to Timothy: "These things I write to thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. iii. 14, 15).

20. Did the Apostles claim to teach with authority?

Yes; the New Testament shows clearly the Apostles claimed to teach with the authority of God.

21. Give some examples.

SS. Peter and James and the other Apostles wrote from the Council of Jerusalem:

"The Apostles and Ancients, Brethren, to the brethren of the Gentiles, that are at Antioch and in Syria and Cilicia greetings. . . . It hath seemed good *to the Holy Ghost and to us,* to lay no further burden upon you than these necessary things" (Acts xv. 23, 28).

St. Paul wrote to the Galatians: "But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" that is accursed (Gal. i. 8).

St. John in his Second Epistle wrote: "If any man come to you and bring not this doctrine, receive him not into the house, nor say to him, 'God speed you'" (2 John i. 10).

22. How do we know that the Church today is teaching the doctrines of Christ truly?

We know this because the Church and its Head, the Pope, are infallible.

23. What do we mean when we say the Church is infallible?

We mean that the Church cannot be mistaken about any of the truths revealed by God in matters of faith and morals, or about any doctrines connected with them.

24. How do we know that the Church is infallible?

We know that the Church is infallible:

(a) Because Christ promised that the gates of hell would never prevail against it (St. Matt. xvi. 18).

(b) He promised that the Holy Ghost would teach His Church all truths and would abide with it forever (St. John xiv. 16, 17).

(c) He promised that He, Himself, would be with His Church all days even to the end of the world (St. Matt. xxviii. 20).

(d) He is the Truth; His teachings are true, and He must preserve these true teachings in the world (St. John xiv. 6; St. Matt. xxii. 16).

With all these guarantees of safety and Divine protection and guidance, we are sure the Church of Christ cannot err in giving us the teachings of Christ.

25. When is the Church infallible?

The Church is infallible when she solemnly defines an article of faith or morals through the Pope or through a general council, and also when she teaches a doctrine through all the bishops in their respective dioceses, under the headship of the Pope.

26. What is a General Council?

A General Council is an assembly to which the Bishops of the whole world are called by the Pope, who presides over the meeting either in person or by delegates.

There have been twenty-one General Councils since the time of Christ up to 1870, including the Council held by the Apostles in Jerusalem and mentioned in The Acts of the Apostles, Chap. XV. See list of General Councils in *Catholic Belief*, pp. 118-125.

27. When is the Pope infallible?

The Pope is infallible when he teaches officially ("ex cathedra"), *i. e.*, as the Supreme Head of the Church of Christ, for the whole Church, on some question of faith or morals.

28. How do we know that the Pope is infallible? [2]

(a) We know the Pope must be infallible because he is the foundation stone, as Peter was, of the Church of Christ which is infallible.

(b) If the divinely appointed Head of the Church could teach error in expounding the doctrines of Christ, there would be no security for the members of the Church.

2 "Papal Supremacy and Infallibility," Rev. S. F. Smith, S.J.

(c) We are compelled to believe the teachings of Christ under pain of damnation. We must have a guide to these teachings who is certain of the truth.

Jesus said: "I have prayed for thee (Peter), that thy faith fail not, and thou being once converted, confirm thy brethren" (St. Luke xxii. 32).

"He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (St. Mark xvi. 16). (See *Question Box*, pp. 168-187.)

29. What is the benefit of infallibility to the members of the Church?

The members of the Church have absolute security that the doctrines they believe are the doctrines of Jesus Christ.

30. Could we have this security without infallibility?

No; the written word of God, the Bible, does not explain itself; we need a teacher to expound the Scriptures, and this Teacher must be infallible, for if the teacher could make a mistake, we could never be certain of the truth about Christ's teachings.

CHAPTER IV

THE SACRAMENTS

1. How are the benefits of Redemption brought to our souls?

Chiefly through the Sacraments which Christ instituted as the means to bring the graces of His Life and Death to us.

2. What are the Sacraments? [1]

The Sacraments are external means instituted by Christ to give grace to those receiving them.

3. Explain the words of this definition.

(a) The Sacraments are external means, or outward signs, because they all consist of something that can be seen or heard, like the water in Baptism, or the words of mutual consent in Matrimony.

(b) These external things Christ appointed to be used, and when they are used as He commanded, they bring His grace to our souls.

4. Why did Christ institute these external or visible signs to bring grace to our souls?

That we may have a visible pledge of the grace we are receiving.

5. What is meant by grace?

Grace is a supernatural gift of God freely bestowed on us for our salvation and sanctification.

Sanctifying or habitual grace makes the soul holy; actual grace is a transitory help God gives us to perform a good act.

6. Do the Sacraments always give grace?

The Sacraments always give grace to those who receive them worthily.

7. How many Sacraments are there?

There are seven Sacraments: (1) Baptism, (2) Penance ("Confession"), (3) Holy Eucharist ("The Lord's Supper"),

1 "The Sacraments: What They Are, What They Do," Rev. Francis Connell, C.SS.R.

(4) Confirmation, (5) Extreme Unction (The Last Anointing), (6) Holy Orders (The Priesthood, etc.), and (7) Matrimony.

8. Can the Sacraments be received more than once?

Four of the Sacraments can be received more than once; but Baptism, Confirmation, and Holy Orders imprint a character, that is, they leave an indelible mark upon the soul, and therefore these Sacraments cannot be repeated.

(1) BAPTISM

9. What is Baptism?

Baptism is the Sacrament which removes Original Sin from our souls, and makes us Christians.

10. Is Baptism necessary to salvation?

Baptism is necessary to salvation, for Jesus Christ declared: "Unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God" (St. John iii. 5).

"He that believeth and is baptized shall be saved" (St. Mark xvi. 16).

11. What are the effects of Baptism?

(a) Baptism gives the first grace to the soul. (See p. 15, nos. 8-11, on Original Sin.)

(b) Baptism received by an adult also removes actual sins and the punishment due to them.

(c) Baptism imprints a character on our souls which we can never lose.

"Peter said to them: 'Do penance and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost'" (Acts ii. 38).

"And now why tarriest thou? Rise up and be baptized, and wash away thy sins, invoking His Name" (Acts xxii. 16).

12. Who can administer Baptism?

The priest is the ordinary minister of Baptism, but in case of necessity, as in danger of death, anyone having the use of reason may baptize.

13. How is Baptism given in case of necessity?

Whoever baptizes should pour plain water on the head of the person to be baptized, and say, *while pouring the water:* "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19).

The complete ceremony of Baptism is contained in the *Manual of Prayers,* pp. 421-440.

14. Was Baptism ever given in any other way?

Baptism was given by this method of pouring the water from the very beginning of Christianity; but during the early centuries Baptism was also given by immersion, *i. e.,* by placing the person to be baptized completely into the water. (See *Question Box,* pp. 239-241.)

15. Why are sponsors required in Baptism?

(a) The sponsors, or godparents, promise what the child is unable to promise for itself; their duty is to watch over the religious education of the child if the parents die or neglect this duty.

(b) In the Baptism of adults, *e. g.,* converts, it is usual to have one sponsor of the same sex as the person baptized.

Sponsors contract a spiritual relationship with the person baptized which is an impediment to marriage. (See p. 53, no. 155.)

16. Who may act as a sponsor in Baptism?

Only a good Catholic who has attained the use of reason.

17. What is Baptism of Desire?

When it is impossible to receive the Baptism of water, one who has an earnest desire to do all that God has ordained for salvation, and has perfect sorrow for sin, receives what is called the Baptism of desire.

18. What is Baptism of Blood?

If one could not be baptized, but willingly suffered death for the faith of Jesus Christ, such a one would receive the Baptism of blood.

19. What should be done when one's Baptism is doubtful?

The Baptism should be repeated conditionally, *i. e.,* with

the words: "If thou art not baptized, I baptize thee in the Name of the Father," etc. This is the form used in receiving a convert into the Catholic Church when there is a doubt about the validity of the Baptism given in some other church, or doubt whether there was any Baptism.

(2) PENANCE

20. What is the Sacrament of Penance?

It is the Sacrament in which the sins committed after we have been baptized are forgiven.

21. What is another name for the Sacrament of Penance?

"Confession" is another more common name for this Sacrament, though confession is only one part of the Sacrament.

22. When did Christ institute the Sacrament of Penance?

On the evening of the first Easter, the day of His Resurrection, Christ appeared to His Apostles gathered in an upper room, and said to them: " 'Peace be to you. As the Father hath sent Me, I also send you.' When He had said this He breathed on them and He said to them: 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' " (St. John xx. 21-23).

23. Why is the confession of our sins necessary? [2]

It is necessary because Christ gave two powers to the Apostles: to forgive sins, or not to forgive them; therefore, those exercising these powers must know the sins. (See quotation above.)

24. What must we do to obtain forgiveness of our sins in the Sacrament of Penance?

We must do five things: (1) Prepare by making an examination of conscience. (2) Have sorrow for our sins. (3) Re-

2 "The Confession of Sin," Very Rev. John B. Harney, C.S.P.; "Confession of Sins a Divine Institution," Rev. B. L. Conway, C.S.P.

solve never again to commit sin. (4) Confess our sins to the priest. (5) Perform the penance which the priest gives.

The word "penance" is used as the name of the Sacrament, and also as the name of this part of the Sacrament, which is explained in (B) no. 52 of this section.

25. Where do priests hear the confessions of the people?

Generally in the church, in a place called a "confessional."

26. Are all Catholics obliged to go to Confession?

All Catholics, pope, bishops, priests, and lay people are obliged to go to confession.

27. May a priest reveal sins told him in Confession?

A priest is strictly forbidden to reveal sins told him in confession. There can never be any possible exception to this rule.

(A) *Preparing for Confession*

28. What should we do before going to Confession?

(a) We should pray for the light to know our sins and understand their guilt.

(b) We should make a careful examination of conscience.

(c) We should say the prayer "I confess to Almighty God," as far as "grievous fault" (p. 86, no. 7).

29. What is meant by an examination of conscience?

An examination of conscience is an earnest effort to recall to mind all the sins we have committed in thought, word, and deed, since our last confession.

30. How can we best make this examination of conscience?

(a) By recalling to mind the Commandments of God and the Laws of the Church, and asking ourselves if we have broken any of them. How many times? And in what particular way?

(b) By recalling to mind the daily obligations of our state in life and asking ourselves if we have failed in them.

31. What must we do after we have recalled to mind the sins we have committed?

We must be sincerely sorry for these sins because they have offended God, and we must make a firm resolution never again to commit sin.

"For the sorrow that is according to God worketh penance steadfast unto salvation" (2 Cor. vii. 10).

"The Lord is nigh to them that are of a contrite heart, and He will save the humble of spirit" (Ps. xxxiii. 19).

32. What is another name for this sorrow for sin?

Another name is contrition, and the prayer by which we express this sorrow is called an "Act of Contrition." (See p. 86, nos. 8, 9.)

33. How many kinds of contrition are there?

There are two kinds of contrition: imperfect and perfect.

34. Define imperfect contrition.

Imperfect contrition is sorrow for having sinned against God because we fear the effects of sin upon our souls; the loss of God and the punishments of purgatory and of hell. (See pp. 77-79, nos. 5-14.)

35. Define perfect contrition.

Perfect contrition is sorrow for having sinned against God because we love God, and we grieve that we have offended Him simply because we love Him and know that He loves us.

36. Which kind of contrition is necessary in confession?

At least imperfect contrition is necessary in confession; but we should strive to have perfect contrition.

37. When is perfect contrition necessary?

When it is impossible to go to confession, as in sudden danger of death, perfect contrition for our sins will obtain God's pardon for them.

Therefore we should cultivate the habit of having perfect contrition for our sins constantly through life, that we may be prepared for this sudden need.

38. Is contrition for our sins necessary if we wish to be forgiven?

Contrition is necessary for the forgiveness of our sins; sin is an offense against God by which we lose His friendship, and we cannot expect to regain that friendship without sorrow for the offense.

"Except you do penance, you shall all likewise perish" (St. Luke xiii. 5).

"Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted and do penance for all your iniquities, and iniquity shall not be your ruin. Cast away from you all your transgressions by which you have transgressed, and make to yourselves a new heart and a new spirit. . . . As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live" (Ezech. xviii. 30, 31; xxxiii. 11).

39. What resolution must we make at the time of confession?

We must make a firm resolution to avoid all mortal sin in the future, and also the *near occasions* of sin.

"Go, and now sin no more" (St. John viii. 11).

"Behold thou art made whole; sin no more lest some worse thing happen to thee" (St. John v. 14).

40. What do we mean by the near occasions of sin?

We mean all the persons, places, and things that have led us into sin in the past and may therefore do so again in the future.

"He that loveth danger shall perish in it" (Ecclus. iii. 27).

(B) *The Manner of Making Our Confession*

41. What is confession?

Confession is the telling of our sins to an authorized priest for the purpose of obtaining forgiveness.

42. How do we begin the confession?

We begin by saying: "Bless me, Father, in this confession. It is—a week, or a month,—(state the length of time)—since my last confession. I accuse myself of the following sins." Then name the sins.

43. How do we conclude the confession?

When we have finished telling our sins, we should say: "For these and all the sins of my past life I am truly sorry." Then wait while the priest gives any necessary advice and assigns the penance. While he pronounces the Absolution, recite the Act of Contrition.

See *Manual of Prayers*, pp. 302, 303, for the words of the Absolution.

44. What sins are we bound to confess?

We are bound to confess *all* our mortal sins, and to tell the *number* of times we have committed each sin.

45. If we are not guilty of any mortal sin, what sins do we confess?

We confess our venial sins and imperfections, especially any habitual faults. It is well also to mention some mortal sin of our past life, if we have ever been guilty of any, even though already confessed.

46. What should we do if we cannot remember the number of our sins?

We should tell the number as nearly as possible; say how often we may have sinned in a week or a month, and how long the habit has lasted.

47. Would it be wrong deliberately to conceal a mortal sin in confession?

It would be gravely wrong willfully to conceal a mortal sin; it would make the whole confession worthless, and even the sins we confessed would not be forgiven.

Even one mortal sin prevents the grace of God entering the soul; if grace does not enter, no sin can be forgiven.

"He that hideth his sins shall not prosper; but he that shall confess and forsake them shall obtain mercy" (Prov. xxviii. 13).

"Be not ashamed to confess thy sins" (Ecclus. iv. 31).

48. What must he do who has willfully concealed a mortal sin in confession?

He must not only confess that sin as soon as possible, but he must also repeat all the confessions in which he concealed it, because they have all been worthless.

49. What must he do who has forgotten to confess a mortal sin?

He must simply tell this sin the next time he goes to confession, stating that he forgot it in the last confession. That previous confession was worthy and his sins were pardoned.

50. Can all sins be forgiven by the Sacrament of Penance?

Yes; all sins committed after Baptism can be forgiven by this Sacrament if we confess them with the necessary sorrow and purpose of amendment.

In the case of certain sins the absolution may be postponed because it is "reserved" to the Bishop, *e. g.*, abortion and the sin a Catholic commits by being married by the minister of another religion. The priest will instruct a person guilty of such sins to return again to confession after a few days.

51. Can there be a Sacrament of Penance without a confession of sins?

Yes; if a person is physically unable to confess his sins, he may simply give some sign of sorrow, and the priest will pronounce the Absolution.

Even if one is unconscious or apparently dead, a priest will give Absolution "conditionally." It takes effect if the person was sorry for his sins.

52. What is meant by the penance which the priest gives in confession?

The penance is usually certain prayers to be said after the confession, which help to satisfy for the "temporal punishment" due for our sins.

53. What is meant by "temporal punishment"?

It is punishment we must suffer for a time, as distinguished from eternal punishment; this temporal punishment must be borne either in this life, or in the next life in Purgatory. (See p. 78, nos. 7-10.)

(3) INDULGENCES

54. What punishments does God inflict for sin?

There are two punishments for sin:

(a) Eternal punishment in hell for serious sin.

(b) Temporal punishment in Purgatory or in this world; *i. e.*, punishment lasting only for a time. This is for venial sin,

or for mortal sin forgiven, but not completely atoned. (See pp. 77-80, on the "Future Life.")

55. How can we escape the eternal punishment of hell?

By obtaining pardon for all grave sin before death, especially through the Sacrament of Penance.

56. Must we still suffer in other ways for our sins even after they are forgiven?

Yes; we must atone for our sins even after they are forgiven, either in the next life in Purgatory, or by penance in this life.

"Nathan said to David: 'The Lord hath taken away thy sin, thou shalt not die; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die'" (2 Kings xii. 13, 14).

"Be not without fear about sin forgiven" (Ecclus. v. 5).

57. What is an Indulgence? [3]

An Indulgence is the release, either in whole or in part, from the temporal punishment due for sin, granted by the authority of the Church.

58. How do we know the Church has the power to grant an Indulgence?

Because Christ gave His Church the power to forgive sin and thus save us from the eternal punishment of sin; therefore, the Church must have some power over the temporal punishment which is less than the eternal.

"And I will give to thee (Peter) the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven" (St. Matt. xvi. 19).

"And to whom you have pardoned anything, I also. For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ" (2 Cor. ii. 10).

If a civil ruler pardons a criminal, we understand that he releases him from the *punishment* due for that crime. So, if the Church has any power to pardon sinners, she must have some power over the punishment due for sin.

[3] "The Doctrine of Indulgences," Rev. H. Pope, O.P.; "Indulgences For Sale!" Rev. H. Thurston, S.J.

59. What evidence is there of Indulgences in the early history of the Church?

Early Christian writers testify that Martyrs about to suffer death for their faith, often entreated an "indulgence" for sinners undergoing long penances for their sins.

See article in *The Catholic Encyclopedia* on "Indulgences," Vol. VII, pp. 783-788

60. How does the Church exercise this power of granting Indulgences now?

She declares that certain prayers and good works are a substitute for the punishment we deserve to undergo. By her Divine authority, and out of the Divine Treasury of grace, she *commutes* the sentence of punishment to something easier.

In the early centuries of Christianity severe penances were imposed upon sinners often lasting months or even years.

61. What form does this grant of an Indulgence take?

The Church declares that certain prayers and good works which she names, besides the benefit that all prayers and good works have, also possess the special power of atoning and satisfying for our sins after the sins have been forgiven.

We say an Indulgence is *attached* to such prayers and good works.

62. What are the conditions for gaining an Indulgence?

(a) We must be in the state of grace, that is, our sins must be forgiven.

(b) We must say the prayer or do the work to which the Indulgence is attached.

(c) We must have the intention of gaining the Indulgence.

63. How many kinds of Indulgences are there?

There are two kinds: Plenary and Partial.

64. What is meant by a Plenary Indulgence?

An Indulgence which satisfies *completely* all the temporal punishment due for sin.

65. What must we do to gain a Plenary Indulgence?

We must observe the conditions mentioned in Number 62, and, besides, be perfectly free from even the most trifling

voluntary sin, and from any attachment to things sinful; we must pray for the "intention" of the Pope.[4]

66. What is a Partial Indulgence?

An Indulgence which only partly satisfies for the temporal punishment due to sin.

67. Give an example of a Partial Indulgence?

For reading the New Testament a quarter of an hour a day, there is an Indulgence of 300 days.

68. What is meant by an Indulgence of 300 days?

The Church declares that we gain some similar merit, or atone for our sins in some equivalent way, by this reading of the Holy Scriptures, as an early Christian did by a penance lasting 300 days.

As remarked above in note to Number 60, those guilty of serious crimes were sentenced by the Church to perform heavy penances like fasting for 300 days. The Church has abolished those severe penances and declares we may atone for our sins to the same extent by an Indulgence of 300 days as in early times a Christian atoned by a penance of 300 days. How much merit or atonement these long days of penance gained, we do not know; whatever was gained then, we gain now by an Indulgence. The sentence has been commuted through the power of the infinite merits of the life and sufferings of Jesus Christ, the Blessed Virgin, and the Saints. (See *The Visible Church*, pp. 262-264.)

Sometimes the reader may see or hear the expression, "an Indulgence of seven years and seven quarantines," or, "ten years and ten quadragenae," which means that the prayer or good work to which such an Indulgence is attached, is equivalent to the penances performed in the early Church during seven (or ten) years plus the additional and severer penances performed in the *Lenten* seasons of those years. (See an example of this in the *Manual of Prayers*, p. 358.)

69. May we gain an Indulgence for others besides ourselves?

Yes; we may offer the spiritual benefit of the Indulgences we gain for the souls in Purgatory. (See p. 78, no. 10.)

(4) HOLY EUCHARIST

("The Lord's Supper")

70. What is the Sacrament of the Holy Eucharist?

It is the Sacrament that contains the true Body and Blood

4 This means to pray for the welfare of the Church and religion. Usually to say once The Lord's Prayer, the Hail Mary and the Glory Be to the Father, is sufficient for this "intention." (See p. 85.)

of Jesus Christ, together with His Soul and Divinity, under the appearances of bread and wine.

71. Why is this Sacrament called the Holy Eucharist?

Eucharist means "Thanksgiving." This Sacrament is so called because when Our Lord instituted It at the Last Supper, He gave thanks to His Heavenly Father; also because It is the chief means by which we give thanks to God.

72. What other names do we give to this Sacrament?

(a) The Holy Eucharist is also called the "Blessed Sacrament" because It is the most excellent of the Sacraments, as It gives us Jesus Christ Himself.

(b) It is called the "Sacrament of the Altar" because It is consecrated upon an altar and kept upon an altar.

(c) It is called "Holy Communion" which means the receiving of the Holy Eucharist, usually in church.

(d) It is called "Holy Viaticum," a special name for Holy Communion received at the hour of death.

The Latin word "viaticum" means "provision for a journey." Jesus Christ comes to us in Holy Communion at the hour of death to be with us on the journey to eternity.

73. When did Christ institute the Blessed Sacrament?

At His Last Supper the night before He died.

74. What was the occasion of this Last Supper?

Christ and His Apostles were celebrating the Paschal Feast of the Jewish Law.

"And the disciples did as Jesus appointed to them, and they prepared the pasch; and when it was evening He sat down with His twelve disciples" (St. Matt. xxvi. 19, 20).

75. How did Christ institute the Holy Eucharist?

"Whilst they were at supper, Jesus took bread, and blessed and broke, and gave to His disciples, and said: 'Take ye and eat. This is My Body.' And taking the chalice He gave thanks and gave to them, saying: 'Drink ye all of this, for this is My Blood of the New Testament, which shall be shed for many unto remission of sins' " (St. Matt. xxvi. 26-28).

76. What happened when Christ spoke these words?

When Christ said, "This is My Body," and "This is My Blood," the substance of the bread and wine were changed into the substance of His Body and Blood. They then contained His Real Presence.

77. What is this change of the bread and wine into the Body and Blood of Christ called?

It is called "TRANSUBSTANTIATION," which means "change of substance."

78. Why do we believe that Christ changed bread and wine into His own Body and Blood? [5]

(a) Because His words plainly indicate this. He said, "This *is* My Body," not, "This represents My Body."

(b) Christ had promised His Body and Blood as food and drink: " 'The bread that I will give is My Flesh for the life of the world.' The Jews therefore strove among themselves saying, 'How can this man give us His Flesh to eat?' Then Jesus said to them: 'Amen, amen, I say unto you, except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you' " (St. John vi. 52-54).

(c) The Apostles understood that Jesus meant His words literally. St. Paul writes: "The chalice of benediction which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? . . . Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. . . . For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning (*i. e.*, not recognizing) the Body of the Lord" (1 Cor. x. 16; xi. 27-29).

(d) It was the belief of Christians from the time of Christ till the sixteenth century, namely, till the beginning of Protestantism.

5 "The Real Presence," Rev. F. Mangan, S.J.

79. What remained of the bread and wine after Christ's words at the Last Supper?

The "appearances" of bread and wine remained, *i. e.*, the form, color, taste, smell; but the substance of them was changed.

80. Did Christ give His Apostles the power to change bread and wine into His Body and Blood?

Yes; He gave them that power when He said: "Do this for a commemoration of Me" (St. Luke xxii. 19).

81. How is this power exercised today?

This power given by Christ at the Last Supper is exercised today by the bishops and priests of the Catholic Church in the Holy Sacrifice of the Mass.

(5) THE SACRIFICE OF THE MASS

82. What is the Mass? [6]

The Mass is the Sacrifice of the Body and Blood of Jesus Christ, really present in the Holy Eucharist, and offered to God through the ministry of the priest. (See *The Visible Church*, pp. 86-118.)

83. What is a religious sacrifice?

It is the external offering of something to God according to a sacred rite in order to acknowledge God's supreme dominion over man.

84. Is sacrifice necessary to Religion?

Yes; it is necessary to true religion to have a solemn public act by which men acknowledge the dominion of God, and their dependence upon Him.

85. Were there sacrifices before the coming of Christ?

There were many sacrifices in the Jewish religion ordained by God, as, for example, the Paschal Lamb, the sacrifice for sins, and the sacrifice of bread and wine by Melchisedech.

[6] "Ceremonies of the Mass," Rev. C. C. Smyth; "The Liturgy of the Mass," Rev. E. C. Messenger.

"Melchisedech, the King of Salem (Jerusalem), bringing forth bread and wine, for he was a priest of the Most High God, blessed Abram" (Gen. xiv. 18).

Melchisedech and his offering of bread and wine were a special foreshadowing of the Sacrifice of the Last Supper, as we read in the Epistle to the Hebrews: "And whereas indeed He was the Son of God . . . He became to all that obey Him the cause of eternal salvation, called by God a High Priest according to the order of Melchisedech" (Heb. v. 8-10).

86. When was the Mass instituted?

At the Last Supper when Our Lord told His Apostles to do what He had done, namely, to change bread and wine into His Body and Blood: "Do this for a commemoration of Me" (St. Luke xxii. 19).

87. How is the Sacrifice of the Mass the same as the Sacrifice of the Cross?

The Mass *continues* the Sacrifice of the Cross; Christ is really present in the Mass and offers Himself to atone for our sins as He did upon Calvary.

88. What is the difference between the Sacrifice of the Mass and the Sacrifice of the Cross?

The difference is in the manner in which the Sacrifice is offered. On the Cross Our Lord really suffered and died; in the Mass He suffers a mystical death.

89. Why is the Mass necessary if Christ died once for our sins?

Christ died once for all men; the Mass applies the merits of that one Saving Death to our individual souls. (See *Question Box*, pp. 264-269.)

"For as often as you shall eat this bread and drink the chalice you shall show the death of the Lord until He come" (1 Cor. xi. 26).

90. At what part of the Mass do the Body and Blood of Christ come upon the altar?

At the Consecration, when the priest repeats the words of Christ: "This is My Body; this is the Chalice of My Blood."

91. What is the office of the priest in the Mass?

The priest stands in the place of Christ and speaks the

words of Christ at the Consecration. It is really Christ Himself Who is both Priest and Victim in the Sacrifice of the Mass.

92. When must Catholics attend Mass?

Catholics must attend Mass on all Sundays and Holy Days of Obligation, unless they are prevented by some grave reason.

Catholics "genuflect," *i. e.*, bend the right knee to the floor, when they enter, and before they leave, the church.

93. What are Holy Days of Obligation?

They are the days when we commemorate some event in Sacred History.

94. How many Holy Days are there?

In the United States there are six: Christmas, the Birth of Our Lord (Dec. 25); New Year's, the Circumcision of Our Lord (Jan. 1); the Ascension of Our Lord into Heaven (Thursday, the 40th day after Easter); the Immaculate Conception of the Blessed Virgin [7] (Dec. 8); the Assumption of the Blessed Virgin [8] (Aug. 15); the Feast of All Saints (Nov. 1).

The word "feast" is used in the meaning of *festival* or *commemoration*.

95. How many kinds of Masses are there?

There are three kinds of Masses:

(a) A Low Mass which is simply read by the priest.

(b) A High Mass, in which certain portions are sung by the priest, and others by the choir.

(c) A Solemn Mass, in which there are two assistants [9] to the Celebrant of the Mass; certain portions are sung by the priests, and others by the choir.

96. Are these Masses really different?

No; they are all essentially the same; they differ only in the manner of performing the ceremonies.[10]

7 See pp. 15, 16, nos. 12-15.

8 See pp. 81, 82, nos. 6-8.

9 These assistants, a deacon and a subdeacon, need not be priests but may be men having the Orders of deacon and subdeacon. (See p. 50, no. 141.)

10 "Ceremonies of the Mass," Rev. C. C. Smyth. The Paulist Press, New York.

97. Why is the Mass said in Latin?

(a) Because Latin was the official language in a large part of the civilized world when Christianity was established.

(b) The use of Latin preserves the uniformity of the Mass in different countries and different times, and makes it certain that no errors creep into the words of the Mass. (Several other languages are used, however, in saying Mass, see *The Visible Church*, p. 266.)

98. Who share in the benefits of the Mass?

(a) The whole Church, both the living and the dead, gain the general fruits of every Mass.

(b) The special fruits of each Mass are applied (1) to the priest who celebrates the Mass, (2) to the person or persons for whom the priest offers the Mass, and (3) to all who are present at the Mass.

99. How should we assist at Mass?

We should assist at Mass with outward respect and interior devotion, remembering that we are present at the real Sacrifice of Jesus Christ for our sins, using a book if possible containing the prayers of the Mass.

100. For whom may the priest offer the Mass?

The priest may offer the Mass for the spiritual and temporal welfare of the living, and for the eternal repose of the dead.

101. Why is a money offering made to priests to say Mass?

The offering of money is made in order to provide for the support of the priests. In early times the people gave the things that were necessary for the Mass; it is more convenient now to give money, though this must not in any way be considered the *price* of the Mass.

"Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the gospel, should live by the gospel" (1 Cor. ix. 13, 14).

(6) HOLY COMMUNION

102. What is Holy Communion?

Holy Communion is the receiving of Jesus Christ in the Sacrament of the Holy Eucharist.

103. At what service do we receive Holy Communion?

We receive Holy Communion usually during Mass, though we may receive It at other times, especially in case of sickness.

104. How often should we receive Holy Communion? [11]

The Church commands us to receive Holy Communion at least once a year during the Easter time, but she urges us to receive frequently and even daily. (See p. 70, no. 7.)

105. What is necessary in order to receive Holy Communion worthily?

It is necessary to be in the state of grace and to be fasting from the preceding midnight.

"Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord" (1 Cor. xi. 27).

106. What is meant by the state of grace?

It means being free from any serious sin that would destroy the friendship of God in our souls.

107. What is meant by fasting from midnight?

We must not take any food or drink whatsoever, even as medicine, until after we have received Communion.

108. Is anyone ever allowed to receive Holy Communion without fasting?

(a) Those who are dangerously ill may receive at any hour of the day or night without fasting, and this Communion is then called Viaticum. (See p. 38, no. 72.)

(b) Those who are ill a month or more, when fasting would be difficult, may receive Holy Communion once or twice a week, after taking medicine or liquid food.

11 "Frequent Communion for Young and Old," Rev. J. A. Maloney.

109. Is anyone ever allowed to receive Communion without being in the state of grace?

No; it would be a grave sin, a sacrilege, for anyone to receive Holy Communion knowing he was guilty of mortal sin.

110. What must he do who knows he is guilty of mortal sin, if he wishes to receive Holy Communion?

Such a one must go to Confession and obtain pardon for his sin, before he can receive Communion.

111. What are the chief benefits of Holy Communion?

(a) Union with Jesus Christ Whom we really and truly receive.

(b) Many supernatural graces and blessings, *e. g.*, the forgiveness of venial sins, the strength to resist future temptations.

(c) The pledge of everlasting life in heaven.

"He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him" (St. John vi. 57).

"In Me is all grace of the way and of the truth; in Me is hope of life and of virtue" (Ecclus. xxiv. 25).

"He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up in the last day" (St. John vi. 55).

112. What should we do after receiving Holy Communion?

After Communion we should spend some time, ten or fifteen minutes, in prayer, adoring and thanking God Who has come to dwell within us, and asking for the special favors and blessings that we need.[12]

113. Why is Holy Communion not given to the people under the forms of Bread and Wine?

Because the *one* form of Bread is sufficient in receiving Holy Communion, as Jesus Christ is really present under the form of Bread *and* under the form of Wine. The Body and Blood of a Living Person cannot be separated.

The priest uses and receives both in the Mass because both are necessary for the Sacrifice, but not for Communion. See *Question Box*, p. 259; *Catholic Belief* pp. 295-313.

12 "Prayers Before and After Communion," Rev. Joseph I. Malloy, C.S.P.

(7) CONFIRMATION

114. What is Confirmation?

Confirmation is the Sacrament in which a baptized person receives the special grace and strength of the Holy Ghost.

"When Peter and John were come they prayed for them (the Samaritans), that they might receive the Holy Ghost; for He was not as yet come upon any of them, but they were only baptized in the Name of the Lord Jesus. Then they laid their hands upon them and they received the Holy Ghost" (Acts viii. 15-17).

115. What are the effects of Confirmation?

Confirmation brings the Holy Ghost to our souls, increases the grace of God within us, and imprints on us a spiritual mark which can never be effaced. (See p. 27, no. 8.)

"Know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God?" (1 Cor. vi. 19).

"Now He that confirmeth us with you in Christ and that hath anointed us, is God; Who also hath sealed us and given the pledge of the Spirit in our hearts" (2 Cor. i. 21, 22).

116. Who gives the Sacrament of Confirmation?

A bishop is the ordinary minister of Confirmation; but by special permission of the Pope, a priest may confirm.

117. How is Confirmation given?

The bishop extends his hands over all to be confirmed and prays that they may receive the Holy Ghost; then he anoints the forehead of each with *chrism* in the form of a cross, and strikes him gently on the cheek. In conclusion the bishop gives a special benediction.

118. How does the bishop anoint those he confirms?

He makes the Sign of the Cross with holy chrism upon the forehead of each one, saying: "I sign thee with the Sign of the Cross, and I Confirm thee with the chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost."

The complete ceremony is in the *Manual of Prayers*, pp. 447-456.

119. What is holy chrism and what does it signify?

Holy chrism is a mixture of olive oil and balm blessed by

a bishop on Holy Thursday. It signifies the strength we receive in the Sacrament to combat the enemies of our salvation.

Holy Thursday is the Thursday before Easter.

120. Why does the bishop make the Sign of the Cross on the forehead in confirming?

(a) Because the virtue of this Sacrament, like all other graces, comes to us through the merits of the death of Jesus Christ.

(b) To indicate that the one confirmed must be prepared to profess his faith openly in Jesus crucified.

121. Why does the bishop give a slight blow on the cheek to the one he confirms?

When the bishop gently strikes the cheek he says, "Peace be with thee," to signify that true peace is found in suffering patiently for the sake of Jesus Christ.

122. What preparation is necessary for receiving Confirmation?

(a) One must be in the state of grace (see page 44, no. 106), and be fully instructed in the principal doctrines of Catholic faith.

(b) Select a Christian name different from one's baptismal name, which the bishop uses in confirming.

(c) Arrange for a sponsor as in Baptism.

(8) EXTREME UNCTION

123. What is the Sacrament of Extreme Unction?

Extreme Unction, or, the Last Anointing, is the Sacrament given to those in danger of death to prepare their souls for eternity.

124. What does the Bible say of Extreme Unction?

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he

be in sins they shall be forgiven him" (Epistle of St. James v. 14, 15).

125. How is this Sacrament given?

First the priest prays over the sick person, and then he anoints with oil in the form of a cross, the five senses: eyes, ears, nostrils, lips, hands and feet.

126. What does the priest say while anointing the five senses?

The priest says: "Through this holy anointing, and by His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by sight" (hearing, speech, etc.).

The ceremony and prayers are contained in the *Manual of Prayers*, pp. 517-528.

127. What are the effects of Extreme Unction?

(a) It increases God's grace in the soul.

(b) It removes venial sins.

(c) It also removes mortal sins if the sick person cannot confess his sins.

(d) It strengthens the soul against the evil inclinations and weakness of will, which are the result of past sin.

(e) It sometimes restores the health of the sick person.

128. Who may receive Extreme Unction?

Every Catholic who has attained the use of reason, and who is in danger of death from sickness or accident.

129. When should this Sacrament be received? [13]

It should be received whenever the illness is so grave that it probably will cause death, *e. g.*, in pneumonia, typhoid fever, etc. It is unwise to wait till we are actually dying.

130. Are any other Sacraments given to the dying?

Yes; the priest first hears the patient's confession, and gives Holy Viaticum.[14] then Extreme Unction, and, finally, the Last

[13] "The Catholic Sick Room," Rev. J. F. Splaine, S.J.; "The Mystery of Suffering," Rev. W. Elliott, C.S.P.

[14] See p. 38, no. 72.

Blessing. All of these together are called the "Last Sacraments," or the "Last Rites," of the Church.

The Last Blessing is contained in the *Manual of Prayers,* pp. 537-543.

131. How often may one receive Extreme Unction?

Only once in the same danger of death. But one may be anointed in each successive dangerous illness.

132. What should be done in case of sudden death?

Send for a priest (if the person is a Catholic). Extreme Unction may be given even after a person is apparently dead.

(9) HOLY ORDERS

133. What is the Sacrament of Holy Orders? [15]

It is the Sacrament by which bishops, priests, and other ministers of the Church receive the power and grace to perform their sacred offices.

134. Why is it called Holy Orders?

Because it comprises several *steps* or *grades,* which lead up to the priesthood and the episcopate, *i. e.,* the office of bishop.

135. Who can administer the Sacrament of Holy Orders?

Only a bishop (or one higher than a bishop) can validly confer Holy Orders.

136. Who can receive Holy Orders?

Any Catholic of the male sex, who has the necessary qualifications and is chosen by a bishop.

137. Which are the chief powers of a priest?

To offer the Sacrifice of the Mass and to forgive sin.

138. Which are the chief powers of the bishop?

Added to his powers as a priest, the bishop is to teach all that Christ taught and govern with His authority, and to confer the Sacraments of Confirmation and Holy Orders.

15 "Why Priests Do Not Marry," Rev. B. L. Conway, C.S.P.; "Are Anglican Ministers Catholic Priests?" Rev. F. Woodlock, S.J.

139. Did Christ give these powers to His Apostles?

Yes; Christ gave these powers to His Apostles:

(a) At the Last Supper, when He said: "This is My Body which is given for you. This do for a commemoration of Me" (St. Luke xxii. 19).

(b) On the day of His Resurrection, when He said: "As the Father hath sent Me I also send you. . . . Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained" (St. John xx. 21-23).

(c) Before His Ascension into Heaven, when He said: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world" (St. Matt. xxviii. 18-20).

The Apostles, therefore, were to consecrate the Bread and Wine, they were to pardon sin, they were to teach all that Jesus Christ had taught them.

140. Did the Apostles give to others the powers Christ gave to them?

Yes; they gave to St. Paul, St. Barnabas, St. Mark, St. Luke, and to many others, the powers they had received from Christ.

"Then they, fasting and praying, and imposing their hands upon them (namely, upon Paul and Barnabas), sent them away. So they *being sent by the Holy Ghost* went to Seleucia, and from thence they sailed to Cyprus. And they preached the Word of God" (Acts xiii. 3-5).

"For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee" (St. Paul to Titus i. 5).

141. What are the Orders or grades leading to the priesthood?

(a) An introductory ceremony called the Tonsure, *i. e.*, cutting the hair.

(b) Four Minor Orders: Porter, Reader, Exorcist, and Acolyte. (See *The Visible Church,* pp. 59-62.)

(c) Two Major Orders, Subdeacon and Deacon.

(d) The Priesthood.

142. What are some other titles and dignities of the clergy?

(a) Monsignor, an honorary title conferred upon priests.

(b) Bishop, one who has the power to confer Confirmation and Holy Orders, and usually rules a district called a diocese.

(c) Archbishop, one who has the same powers as a bishop, but who usually rules a larger and more important territory called an archdiocese.

(d) Cardinal, a dignity conferred upon bishops or priests, making them Princes of the Church.

143. What are the duties of Cardinals?

(a) They elect the Pope.

(b) They assist and advise the Pope in governing the Church.

144. Who is the Pope?

The Pope is the Bishop of Rome. That is, a man is elected by the Cardinals to be Bishop of Rome, and because he holds that office he is the head of the Catholic Church, or the Pope.

145. Name the present Pope.

(10) MATRIMONY

146. By whom was Matrimony instituted? [16]

Matrimony was instituted by God Himself, when He created the first man and woman, and declared that "a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh" (Gen. ii. 24).

16 "Encyclical on Christian Marriage," Pope Pius XI; "The Divine Romance of Marriage," Rev. I. W. Cox, S.J.

147. Was Matrimony always a Sacrament?

No; the Sacraments were instituted by Jesus Christ. Before His coming into the world, Matrimony was a sacred contract.

148. How do we know that Matrimony is a Sacrament?

St. Paul says the marriage of a man and a woman is like the union between Christ and His Church, and again he says: "This is a great Sacrament, but I speak in Christ and in the Church" (Eph. v. 25-32).

149. What are the laws of the Church about Matrimony?

(a) Catholics should not marry non-Catholics.

(b) They may not marry very near relatives, as first or second cousins, uncle, aunt, nephew, or niece.

(c) It is forbidden to have the Nuptial Mass and Blessing during Advent and Lent.

The Nuptial Mass is the special Mass said at weddings. (See the *Manual of Prayers*, pp. 472-481.) Advent is the four weeks preceding Christmas; Lent is the forty days preceding Easter Sunday.

150. How must Catholics be married?

(a) They must be married in the presence of the pastor of the bride and two witnesses.

(b) They must be in the state of grace.

In other words, if a Catholic marries another Catholic or one who is not a Catholic, the marriage must take place in the presence of a priest and two witnesses, otherwise it is not valid. A priest, other than the pastor, may perform the marriage only with his permission or the permission of the Bishop.

151. Can the marriage contract ever be broken?

When the marriage contract is properly entered into, between baptized persons, and the persons live together as husband and wife, the marriage cannot be broken except by the death of the husband or wife.

> "And Jesus saith to them: 'Whosoever shall put away his wife and marry another, committeth adultery against her; and if the wife shall put away her husband and be married to another, she committeth adultery'" (St. Mark x. 11, 12).

The text in St. Matthew xix. 9, "that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery," permits separation but not remarriage within the lifetime of the partner. See article "Divorce," in *The Catholic Encyclopedia*, Vol. V, p. 56.

152. May a husband and wife separate for a grave reason?

For a sufficiently grave reason, a husband and wife may live separately, but neither one may marry again till the death of the other.

"But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband, and if she depart that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife" (1 Cor. vii. 10, 11).

153. Who are the ministers of the Sacrament of Matrimony?

The man and the woman expressing their consent to take each other as husband and wife, are the ministers of the Sacrament; the priest is the official and necessary witness.

154. Are the marriages of Protestants valid in the eyes of the Catholic Church?

Marriages of baptized Protestants contracted in a legal manner before minister or magistrate, are regarded as the valid Sacrament of Matrimony by the Catholic Church and can be broken only by the death of one of the parties.

155. What is meant by an Impediment to marriage?

It is an obstacle to the lawfulness or the validity of the marriage. This obstacle may arise from nature itself, or from the legislation of the Church.

156. What is meant by the Banns of marriage?

The Banns are public proclamations of an approaching marriage made at the principal Mass on three Sundays in the church or churches to which the man and woman belong.

157. What is the purpose of the Banns?

The Banns are announced in order that anyone who knows of an Impediment to the marriage may declare it to the pastor of the church.

The Banns are announced only when both parties to the marriage are Catholics.

158. What are the obligations imposed by the Sacrament of Matrimony?

(a) The husband and wife must live together in mutual love, fidelity, and patience.

"Husbands love your wives as Christ also loved the Church . . . and be not bitter towards them" (Eph. v. 25; Col. iii. 19).

"Teach the young women to be wise, to love their husbands, to love their children, to be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed" (Titus ii. 4, 5).

(b) The primary purpose of marriage is the begetting of children, and any interference with this holy purpose by artificial "birth control" is immoral because contrary to the law of nature.[17]

"Therefore the Lord slew Onan, because he did a detestable thing" (Gen. xxxviii. 10).

17 "Birth Control," Rev. D. Pruemmer, O.P.; "Birth Control, Birth Controllers and Perversion of Logic," Rev. Ignatius W. Cox, S.J.; "Encyclical on Christian Marriage," Pope Pius XI; "Marriage Problems," Rev. Martin J. Scott, S.J.; "The Sex Problem!" Rev. Felix Kirsch, O.M.Cap.

CHAPTER V.

THE COMMANDMENTS OF GOD

1. Which are the Principal Commandments of God?

The Ten Commandments; namely:

1. I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.[1]

2. Where do we find the Ten Commandments?

In the Book of Exodus (in the Old Testament), chapter 20, verses 1-17.

3. To whom did God give the Ten Commandments?

God gave the Ten Commandments to Moses, who in turn gave them to the Jewish people.

4. Are we obliged to keep all the Commandments?

Everyone who wishes to serve God and save his own soul must keep all the Commandments of God.

"If you love Me, keep My Commandments. . . . He that loveth Me not keepeth not My Words" (St. John xiv. 15, 24).

"And whosoever shall keep the whole Law but offend in one point, is become guilty of all" (St. James ii. 10).

1 There is a difference between the Catholic and the Protestant numbering of the Commandments: the Protestant arrangement divides our First Commandment into First and Second; and combines our Ninth and Tenth into their Tenth.

(1) THE FIRST COMMANDMENT

5. What are we told to do by the First Commandment?

We are commanded to adore God alone.

6. What is forbidden by this Commandment?

(a) This Commandment forbids us to adore false gods.

(b) This Commandment forbids us to give to anyone or anything the adoration and service that belong to God.

(c) This Commandment forbids us to adore God by false worship.

7. How would the Commandment be broken in these various ways?

(a) By paganism and idolatry, *i. e.*, by worshiping the false gods of the heathens.

(b) By attributing to persons or things powers that belong to God alone; *e. g.*, believing in the power of fortune tellers to reveal the future, or in the power of spiritists to bring back the dead or to bring messages from the dead, or in the power of *charms* to avert evil or to bring "good luck."

(c) By willfully belonging to a religion or a church which we know is not the True Church established by Jesus Christ.[2]

8. Why are we commanded to adore God?

Because God is the Creator and Ruler of the whole world, and because all we have we received from God.

"The Lord thy God shalt thou adore and Him only shalt thou serve" (St. Matt. iv. 10).

9. How do we show our adoration of God?

By offering Him our humble prayers, and especially by the Holy Sacrifice of the Mass.

10. Is the practice of Religion necessary, then, for everyone?

It is certainly necessary for everyone, and those who say

2 "Is There a True Religion?" Rev. B. L. Conway, C.S.P.

it is enough to lead a good moral life without practising Religion, are failing to keep this First Commandment.

11. Do Catholics break the First Commandment by having crucifixes and statues in their churches? [3]

No; because they do not adore these. God does not forbid the mere making of images, but the adoring of them after they are made: "Thou shalt not adore them, nor serve them" (Exod. xx. 5).

In the same Book of the Bible where we find the Commandments, we have the record of God commanding the making of the images of two Angels: "Thou shalt make also two cherubims of beaten gold on the two sides of the oracle," *i. e., the ark of the covenant* (Exod. xxv. 18).

(2) SECOND TO FOURTH COMMANDMENTS

12. What is the Second Commandment?

"Thou shalt not take the Name of the Lord thy God in vain."

13. What is forbidden by this Commandment?

It is forbidden to use the Name of God in any profane or irreverent way, as by cursing and blasphemy.

14. What is an oath?

An oath is a calling upon God to witness the truth of what we say.

15. What is perjury?

Perjury is a false oath; calling upon God to witness the truth of something we know to be false.

16. What is a vow?

A vow is a solemn promise made in the Name of God to do something pleasing to Him.

17. What are the things usually promised in a vow?

Men and women who enter Religious communities usually

3 "Statues and Pictures in Religion," Right Rev. J. L. Belford, D.D.

promise in the form of a vow to live in Chastity, Poverty, and Obedience.[4]

18. What is the Third Commandment?

"Remember thou keep holy the Sabbath day."

19. Why did God command the Sabbath to be kept holy?

Because He completed the work of creation in six days and rested upon the seventh.

"For in six days the Lord made heaven and earth and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it" (Exod. xx. 11).

This need not mean six days of twenty-four hours each, but six periods of time of any length.

20. Why do we keep holy the first day of the week instead of the Sabbath, or seventh day?

We do so on the authority of the Apostles. We know the Apostles selected Sunday instead of the Sabbath to hold their Christian meetings, because Christ rose from the dead on Sunday, and the Holy Ghost came down upon the Apostles on Sunday (Pentecost).

"And on the first day of the week, when we were assembled to break bread, Paul discoursed with them" (Acts xx. 7).

21. How are Catholics obliged to keep Sunday holy?

(a) They are obliged to attend the Sacrifice of the Mass, and

(b) To abstain from unnecessary labor and business.

22. What would excuse from the obligation of attending Mass?

(a) Illness, or the duty of attending the sick.
(b) A necessary occupation during the hours of the Masses.
(c) Living at a great distance from the church.

23. What kinds of labor are permitted on Sunday?

Such kinds are as absolutely necessary, like railroading, nursing, essential household duties.

4 Persons living in the world should not make a vow of any kind except after careful consideration and with the advice of an experienced priest.

24. Besides attending Mass and abstaining from work, how are we recommended to spend Sunday?

We are recommended to spend it in a manner becoming the Lord's Day; attending an afternoon or evening service in the church, and devoting some time to devout reading and prayer.

25. Are we forbidden all amusements on Sunday?

No; such amusements and relaxations as are innocent in themselves may be indulged in, so long as they do not interfere with our religious obligations.

26. What is the Fourth Commandment?

"Honor thy father and thy mother, that thou mayest be long-lived upon the earth."

27. What is ordained by this Commandment?

(a) To love and respect our parents, and to obey them in all that is not sinful.

(b) To respect and obey every lawful authority both religious and civil.

"Hear the instruction of thy father and forsake not the law of thy mother" (Prov. i. 8).

"Children, obey your parents in the Lord, for this is just; 'Honor thy father and thy mother,' which is the first commandment with a promise" (Eph. vi. 1, 2).

"Let every soul be subject to higher powers, for there is no power but from God; and those that are, are ordained of God" (Rom. xiii. 1).

This Catholic doctrine that we are obliged in conscience to obey the just laws of the land is the best answer to the charge that a Catholic cannot be a good citizen.

(3) FIFTH AND SIXTH COMMANDMENTS

28. What is the Fifth Commandment?

"Thou shalt not kill."

29. What is forbidden by this Commandment?

(a) It is forbidden unjustly to take the life of a human being.

(b) It is forbidden to take the life of an unborn child.

(c) Hatred, anger, jealousy, quarreling, excessive drinking are forbidden, because these may lead to killing, or may injure ourselves and others.

"Whosoever hateth his brother is a murderer" (1 John iii. 15).
"You have heard that it was said to them of old, 'Thou shalt not kill'; and whosoever shall kill shall be in danger of the Judgment. But I say to you, that whosoever is angry with his brother shall be in danger of the Judgment" (St. Matt. v. 21, 22).

30. When is it permitted to take the life of another?

(a) If lawful authority commands it in punishment for grave crimes.
(b) In a just war.
(c) In self-defense in order to save one's life, or to save the life of another unjustly attacked.

31. Is it permitted to take one's own life?

No; suicide is a grave sin. We have no dominion over our own life.

"For it is thou, O Lord, that hast power of life and death" (Wisdom xvi. 13).

32. What is the Sixth Commandment?

"Thou shalt not commit adultery."

33. What is the sin of adultery?

Adultery is the sin of a married person who is unfaithful to his or her marriage vow.

"But he that is an adulterer, for the folly of his heart, shall detroy his own soul" (Prov. vi. 32).

34. Does this Commandment apply to anyone besides married people?

Yes; it forbids fornication by unmarried persons, and all actions, alone or with others, that are contrary to chastity, decency, and modesty.

"Do not err; neither fornicators, nor idolaters, nor adulterers . . . shall possess the Kingdom of God" (1 Cor. vi. 9, 10).
"Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, . . . revelings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of God" (Gal. v. 19-21).

35. Do we break this Commandment by sins of speech and of sight?

Yes.

(a) Conversations and stories that offend against modesty are forbidden by this Commandment.

(b) It is also forbidden to read bad books, or to witness suggestive plays and pictures, or to yield to sinful curiosity of the eyes.

"Blessed are the clean of heart" (St. Matt. v. 8).

"But fornication and uncleanness or covetousness, let it not so much as be named among you, as becometh saints; or obscenity, or foolish talking, or scurrility, which is to no purpose" (Eph. v. 3, 4).

See Ninth Commandment also on this subject of purity.

(4) SEVENTH COMMANDMENT

36. What is the Seventh Commandment?

"Thou shalt not steal."

37. What is forbidden by this Commandment?

(a) It is forbidden to take what justly belongs to another.

(b) It is forbidden to destroy or injure the property or possessions of another.

38. Is it ever permitted to take what belongs to another?

In dire necessity it is permitted to take what is necessary to preserve life, if there is no other way to obtain these necessities.

39. How would business people break this Commandment?

(a) A merchant who gave false weight or measure, or goods that were spoiled, would break this Commandment.

(b) A banker or money lender who demanded a higher rate of interest than was permitted by law would also break it.

40. How would public officials break the Seventh Commandment?

By appropriating or misusing public funds.

41. What is the obligation of employers? [5]

They are obliged to give a just living wage to all who work for them.

42. What is the obligation of employees?

They are obliged to give a just return in time and labor for their salary or wage.

43. What, in general, are all people obliged to do by this Commandment?

Everyone is obliged to respect the just rights of others, and to give to everyone what belongs to him.

44. If we have broken this Commandment, what are we obliged to do?

We are obliged to give back anything we have taken, and to repair any damage we have caused.

45. If we have received stolen goods what are we obliged to do?

We are obliged to return the goods to the person from whom they were stolen.

46. If we have found some article of value what are we obliged to do?

We are obliged to try to find the owner and return the article to him.

47. If we cannot restore to the proper owner money or property justly belonging to him, what must we do?

We must restore to his heirs or relatives, or if this cannot be done, we must devote the stolen money or property to charity.

"He that is partaker with a thief hateth his own soul" (Prov. xxix. 24).

"Be not anxious for goods unjustly gotten, for they shall not profit thee in the day of calamity and revenge" (Ecclus. v. 10).

See Tenth Commandment also on this subject.

[5] "The Condition of Labor," Pope Leo XIII; "Reconstructing the Social Order," Pope Pius XI.

(5) EIGHTH TO TENTH COMMANDMENTS

48. What is the Eighth Commandment?

"Thou shalt not bear false witness against thy neighbor."

49. What is the meaning of this Commandment?

It means that we must not tell lies, especially lies about other people.

50. What is forbidden by this Commandment?

It is forbidden to injure another's honor and reputation by calumny or detraction.

51. What is the sin of calumny?

Calumny is the attributing of faults and misdeeds to another of which he is *not* guilty.

52. What is detraction?

Detraction is the telling of the faults and misdeeds of another, thus hurting his reputation.

"The whisperer and the double-tongued is accursed, for he hath troubled many that were at peace" (Ecclus. xxviii. 15).

"Hast thou heard a word against thy neighbor? Let it die within thee" (Ecclus. xix. 10).

53. Is it ever permitted to reveal the faults of another?

Yes; for a grave reason, as, for example, in order to prevent an unworthy person gaining a position of responsibility which he does not deserve; or, in order to bring the offender to correction.

54. What are we bound to do if we have injured the character of another unjustly?

We must do everything in our power to restore his good name by correcting the evil report we have spread about him.

55. Does the Eighth Commandment forbid anything else besides these grave sins of calumny and detraction?

Yes; it forbids all unnecessary criticism and faultfinding,

all uncharitableness and tale-bearing. It imposes an obligation as far as possible, not to listen to the faults of others.

"For thy conscience knoweth that thou hast often spoken evil of others" (Eccles. vii. 23).

"Admonish them . . . to speak evil of no man" (Titus iii. 1, 2).

"Hear not a wicked tongue and make doors and bars to thy mouth" (Ecclus. xxviii. 28).

56. What is the Ninth Commandment?

"Thou shalt not covet thy neighbor's wife."

57. What is forbidden by this Commandment?

All sensual, impure thoughts and desires are forbidden; such things are sinful if they are willfully and deliberately kept in one's mind.

"I say to you that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart" (St. Matt. v. 28).

"Evil thoughts are an abomination to the Lord, and pure words most beautiful shall be confirmed by Him" (Prov. xv. 26).

58. Are involuntary, impure thoughts sinful?

No; but we should strive to banish such thoughts as soon as we realize their nature, and turn our attention to other things.

59. What is the Tenth Commandment?

"Thou shalt not covet thy neighbor's goods."

60. What is forbidden by the Tenth Commandment?

It is forbidden to envy the good fortune of another, and to desire seriously to have what belongs to another.

"Envy not the man who prospers in his way" (Ps. xxxvi. 7).

"Envy not the glory and riches of a sinner, for thou knowest not what his ruin shall be" (Ecclus. ix. 16).

The Ninth and Tenth Commandments repeat the Sixth and Seventh, but refer to thoughts rather than to actions.

CHAPTER VI

THE VIRTUES

1. How should we truly worship and serve God?

By the divine virtues of Faith, Hope and Charity, we worship God by believing in Him, by hoping in Him, and by loving Him with our whole heart.

2. Why are these virtues called divine?

They are called divine because they relate directly to God.

3. What is Faith?

The virtue of Faith is a gift of God by which we firmly believe, without doubting, whatever God has revealed.

"For by grace you are saved through Faith, and that not of yourselves, for it is the gift of God" (Eph. ii. 8).

4. Is Faith necessary for salvation?

Yes, for without Faith we can neither know nor serve God as we should.

"Without Faith it is impossible to please God. For he that cometh to God must believe that He is, and is a rewarder to them that seek Him" (Heb. xi. 6).

"He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (St. Mark xvi. 16).

5. Is Faith alone sufficient for salvation?

No, for in order to merit eternal life we must not only believe in God, but we must keep His Commandments and those of His Church.

"If thou wilt enter into life, keep the Commandments" (St. Matt. xix. 17).

"For even as the body without the spirit is dead, so also Faith without works is dead" (St. James ii. 26).

6. Is it wrong to say that it does not matter what Faith we profess?

Yes, it is wrong, for if it did not matter what we believe, it

would not have been necessary for God to reveal a religion and for Jesus Christ to found a Church to teach His religion.

"The Church of the Living God, the pillar and ground of the truth" (1 Tim. iii. 15).

"Careful to keep the unity of the Spirit in the bond of peace . . . one Lord, one Faith, one Baptism" (Eph. iv. 3-5).

7. What is Hope?

Hope is a divine virtue infused by God, by which we trust in God that He will give us eternal life and the means necessary to attain it, if we do what He requires of us.

"For we are saved by Hope" (Rom. viii. 24).

"But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint" (Is. xl. 31).

8. What are the principal sins against Hope?

The principal sins against Hope are despair and presumption.

9. What is despair?

Despair is the total loss of trust in God. It is a sin against the infinite goodness and mercy of God.

"If your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool" (Is. i. 18).

"For the mountains shall be moved, and the hills shall tremble, but My mercy shall not depart from thee" (Is. liv. 10).

10. What is presumption?

Presumption is counting on God to save our souls, without any effort on our part to do what God requires of us.

"And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter iv. 18).

"With fear and trembling work out your salvation" (Philip ii. 12).

11. What is Charity?

The virtue of Charity is a gift of God, by which we love God above all things, and our neighbor as ourselves for God's sake.

"Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest

and the first Commandment. And the second is like to this: Thou shalt love thy neighbor as thyself" (St. Matt. xxii. 37-39).

"Now the end of the commandment is charity" (1 Tim. i. 5).

12. What are the cardinal virtues?

They are the fundamental moral virtues: prudence, justice, temperance and fortitude.

"For she (Wisdom) teacheth temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life" (Wisdom viii. 7).

13. Why are they called cardinal virtues?

"Cardinal" means "pertaining to a hinge," and as a hinge supports a door and makes it useful, so these virtues support other moral virtues and enable us to practice them.

14. What is the virtue of prudence?

Prudence is the virtue by which we discern, in each particular case, what is to be done or avoided in the service of God.

"Get wisdom, because it is better than gold; and purchase prudence, for it is more precious than silver" (Proverbs xvi. 16).

15. What is the virtue of justice?

Justice is the virtue by which we are always disposed to give everyone his due.

"He that followeth justice and mercy shall find life, justice and glory" (Proverbs xxi. 21).

16. What is the virtue of temperance or moderation?

Temperance is the virtue by which we keep within proper bounds and repress all inordinate inclinations and desires.

"By surfeiting many have perished, but he that is temperate shall prolong life" (Ecclus. xxxvii. 34).

"And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that (last) day come upon you suddenly" (St. Luke xxi. 34).

17. What is the virtue of fortitude?

Fortitude is the virtue which enables us to endure any hardship or persecution rather than abandon our duty.

"For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us" (Rom. viii. 18).

18. Name some other important virtues.

Three other important virtues are humility, zeal and brotherly love.

19. What is humility?

Humility is the virtue by which we recognize our own unworthiness and acknowledge that all good in us comes from God.

"So you also, when you shall have done all these things that are commanded you, say: 'We are unprofitable servants; we have done that which we ought to do'" (St. Luke xvii. 10).

"But by the grace of God, I am what I am; and His grace in me hath not been void, but I have labored more abundantly than all they: yet not I, but the grace of God with me" (1 Cor. xv. 10).

20. What is zeal?

Zeal is the virtue which manifests itself in ardent desire and earnest effort to promote the glory of God and to sanctify our own souls and the souls of others.

"He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins" (St. James v. 20).

21. What is brotherly love?

Brotherly love is the virtue by which we wish others well, rejoice in their happiness and condole with their sorrows.

"Loving one another with the charity of brotherhood . . . rejoice with them that rejoice, weep with them that weep" (Rom. xii. 10, 15).

CHAPTER VII

PRECEPTS OF THE CHURCH

1. By what authority can the Church impose laws and commands upon her members?

By the authority which Christ gave to His Church when He founded it, to command in His Name.

"As the Father hath sent Me, I also send you" (St. John xx. 21).

"He that heareth you heareth Me, and he that despiseth you, despiseth Me" (St. Luke x. 16).

"If he will not hear the Church, let him be to thee as the heathen and publican" (St. Matt. xviii. 17).

2. What are the principal commands and precepts of the Church?

(1) To hear Mass on Sundays and Holy Days of Obligation. (See p. 42, nos. 92-94).

(2) To fast and abstain on days appointed.

(3) To go to Confession at least once a year.

(4) To receive Holy Communion during the Easter time.

(5) To contribute to the support of the parish church and school.

(6) To observe the marriage laws of the Church. (See p. 52, nos. 149, 150.)

(7) Not to read forbidden books.

3. What is meant by fasting?

Fasting means eating only one full meal a day; namely, dinner; breakfast and lunch (or supper) must be light repasts.

"Now, therefore, saith the Lord: 'Be converted to Me with all your heart, in fasting, and in weeping, and in mourning'" (Joel ii. 12).

"And when Jesus had fasted forty days and forty nights, afterwards He was hungry" (St. Matt. iv. 2).

"But the days will come when the Bridegroom (Christ) shall be taken away from them; then shall they fast in those days" (St. Luke v. 35).

4. What are the seasons and days of fasting?

(a) The season of Lent, *i. e.,* the forty days before Easter.[1]

(b) The Ember Days which come in each of the four seasons, the Wednesday, Friday and Saturday of a week.

1 "Why a Lenten Season?" Rev. M. Reilly; "Lent, Its Meaning and Purpose," Dom Guéranger.

(c) The Eves or Vigils of some of the Holy Days: Christmas Eve, the Eve of Pentecost, the Eve of the Feast of the Assumption of the Blessed Virgin, the Eve of All Saints' Day, *i. e.*, "Hallowe'en." (See *The Visible Church*, pp. 254-256.)

5. What is meant by abstaining?

Abstaining means not eating meat.

6. What are the days of abstinence?

(a) Every Friday unless a Holy Day falls on Friday.
(b) The Ember Days and the Vigils mentioned above.
(c) The Wednesdays of Lent.*

Working people and their families are excused from fasting and abstinence on many of these days.

7. What is meant by "Easter Time"?

In the United States it is the period of time between the first Sunday of Lent and Trinity Sunday; that is, fourteen weeks. All Catholics must receive Holy Communion at least once during this time. This is called the "Easter Duty."

Trinity Sunday is the Sunday after Pentecost.

8. Why are we obliged to support our parish church and school?

Because in the United States churches and parish schools receive no Government support, and must be maintained by the people through collections and donations.

"And all the multitude of the children of Israel . . . offered first fruits to the Lord with a most ready and devout mind, to make the work of the Tabernacle of the testimony;—whatsoever was necessary to the service and to the holy vestments" (Exod. xxxv. 20, 21).

"Know you not that they who work in the Holy Place, eat the things that are of the Holy Place, and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the Gospel should live by the Gospel" (1 Cor. ix. 13, 14).

9. What books does the Church forbid us to read?

Such books as the Church judges harmful to our faith or morals she forbids either by name, or by her general laws against dangerous reading.

* Saturdays according to General Law of the Church, but Wednesdays in United States and some other countries.

CHAPTER VIII

SACRAMENTALS

1. What are Sacramentals?[1]

Sacramentals are any blessings, ceremonies, or religious articles instituted by the Church for our use, in order to increase our devotion and to aid in our salvation.

Note the difference between Sacraments and Sacramentals: the Sacraments *were instituted by Jesus Christ,* and give grace to our souls *of themselves*; the Sacramentals were instituted *by the Church,* and are merely *helps* to us in receiving God's grace, chiefly by reason of the intercession of the Church.

2. Name some of the Sacramentals.

(a) The consecration and dedication of churches.

(b) The blessing pronounced on men and women who enter a Religious Brotherhood or Sisterhood.

(c) The blessing given in the Nuptial Mass to the bride, the blessing given to a mother after childbirth, called "Churching." [2]

(d) The Sign of the Cross.

(e) Various blessed articles like rosaries, scapulars, medals, candles, palms, ashes, holy water, holy oils, incense.

3. What is the Sign of the Cross?

It is an outward manifestation of our belief in the two great Truths of Christianity: the Trinity and the Redemption. We mention the Three Persons of the Trinity, and we make a Cross which is the Sign of our Redemption.

4. How do we make the Sign of the Cross?

With our right hand we touch in succession the forehead, breast, left and right shoulders, saying meanwhile: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

This is called "blessing ourselves."

5. What is a rosary?

A rosary is a chaplet of beads upon which we say certain prayers; the prayers have an added benefit due to the Indulgences attached to the beads by the blessing of the Church.[3]

1 "The Sacramentals: What They Are. What They Do," Rev. F. Connell, C.SS.R.
2 See the *Manual of Prayers,* pp. 486-491.
3 See p. 36, no. 61; and *Manual of Prayers,* pp. 396-407.

6. What are scapulars?

Scapulars are two small pieces of cloth fastened by two strings or ribbons, and worn across the shoulders under the clothing.

7. Why are they called "scapulars" and what is the benefit of wearing them?

The name comes from the Latin word for "shoulder." Some Religious Orders, *e. g.*, the Carmelites, have on their garb a long, straight piece of the cloth of the habit hanging from the shoulders down to the feet in front and back, called the scapular. When we wear the small brown scapular (for instance), we affiliate ourselves with the Carmelite Order, and share in all their prayers and sacrifices and good works.

There are scapulars of different kinds and colors. To wear any scapular one must receive it first from a priest, and be "enrolled" (see *Manual of Prayers*, p. 383). After being enrolled a blessed scapular medal may be worn or carried instead of wearing the scapulars themselves.

8. Why do we use candles?

Candles symbolize the light of faith. Hence they are used on our altars during Mass and other services, and in our homes when the Sacraments are administered to the sick, and at the time of death.

9. What do blessed palms commemorate?

They commemorate Our Lord's entry into Jerusalem five days before His death, when the people "cut boughs from the trees and strewed them in the way" (St. Matt. xxi. 8). The palms are blessed and carried in procession, and some of them are given to the people on Palm Sunday, one week before Easter.

10. Of what do the blessed ashes remind us?

They remind us of death. They are made from the palms of the previous year, and are blessed on Ash Wednesday, the first day of Lent.

11. What is the ceremony of receiving the ashes?

The priest makes the Sign of the Cross on the forehead of

each person with the ashes, and says: "Remember man that thou art dust, and unto dust thou shalt return" (Gen. iii. 19).

12. Why do we use holy water?

Holy water symbolizes spiritual cleansing. The prayers employed by the Church in blessing it indicate its power to protect us from the Evil Spirit; hence we use holy water in blessing ourselves, and the Church sprinkles it upon other religious articles in blessing them.

"Let them be sprinkled with the water of purification" (Numb. viii. 7).

"Thou shalt sprinkle me with hyssop and I shall be cleansed" (Ps. l. 9).

13. How many kinds of holy oils are used in the Church?

There are three kinds of oils used in the administration of the Sacraments:

(a) Oil of Catechumens, used in Baptism and Holy Orders.

"Catechumen" was the name given to one preparing for Baptism in the early history of the Church.

(b) Holy Chrism, used in Baptism and Confirmation.

(c) Oil of the Sick, used in Extreme Unction. (See *The Visible Church,* pp. 155-158.)

14. When and by whom are these oils blessed?

They are blessed in each Cathedral Church by a Bishop on Holy Thursday (the Thursday before Easter) and then distributed to all the other churches.

15. What is the purpose of incense?

Incense is used in sacred services to symbolize our prayers rising to heaven. God commanded the Jews: "Thou shalt make an Altar to burn incense, of setim wood" (Exod. xxx. 1).

"Let my prayer be directed as incense in Thy sight" (Ps. cxl. 2).

"And another Angel came and stood before the Altar having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden Altar which is before the Throne of God. And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the Angel" (Apoc. viii. 3, 4).

CHAPTER IX

PRAYER

1. What is prayer?

Prayer is the raising up of the mind and heart to God to adore Him, to thank Him, to ask His pardon for our sins, and to beg for His help

The prospective convert should memorize the prayers on pp. 85-87.

2. How many kinds of prayer are there?

There are two kinds: Vocal prayer in which we use a form of words, as in the "Lord's Prayer" and the "Hail Mary"; Mental prayer in which the mind and heart are applied to God and holy things without the help of spoken words.

Mental prayer is usually called meditation or contemplation.

3. Are we obliged to adore God?

We are obliged to honor God by adoration and praise because He is the Supreme Lord and Ruler of the universe.

"I will give praise to Thee, O Lord, with my whole heart; I will relate all Thy wonders" (Ps. ix. 1).

"Seven times in the day have I uttered Thy praises" (Ps. cxviii 164).

4. What prayers may we say to adore and praise God?

The "Doxology" or "Glory be to the Father"; [1] the "Glory be to God" from the Mass; the "Te Deum." [2]

5. Are we obliged to thank God?

We are obliged to thank God, because all we have comes to us from Him.

"Bless the Lord, O my soul, and never forget all He hath done for thee" (Ps. cii. 2).

"Give thanks always for all things in the Name of Our Lord Jesus Christ to God and the Father" (Eph. v. 20).

6. Should we ask for pardon and other favors in prayer?

Yes; Christ Himself, in the Lord's Prayer, taught us to ask for "our daily bread," and to pray for the forgiveness of our sins.

1 See p. 85, no. 5.

2 "Prayers Before and After Communion," Rev. Joseph I. Malloy, C.S.P., pp. 19, 24.

7. What is the Lord's Prayer?

It is the prayer Christ Our Lord taught His Apostles when they asked Him to teach them to pray (St. Luke xi. 1).

8. Where do we find the text of the Lord's Prayer?

In the Sermon on the Mount, as contained in St. Matthew's Gospel (vi. 9-13), and also in St. Luke's Gospel (xi. 2-4).

9. Why are the Catholic and Protestant versions of the Lord's Prayer different?

The Protestant version adds some words [3] to our version; these are found in the King James Bible (St. Matt. vi. 13). But when the Revised Version of the Protestant Bible was made in 1881, these words were omitted, because it was decided they did not belong to the Lord's Prayer.

10. Where do we find the words of the "Hail Mary"?

The first part is from St. Luke's Gospel; the second part has been added by the Church.

(a) The words of the Angel to Mary: "Hail, full of grace, the Lord is with thee; blessed art thou amongst women" (St. Luke i. 28).

The words of St. Elizabeth, the mother of St. John the Baptist, to Mary: "Blessed art thou among women, and blessed is the fruit of thy womb" (St. Luke i. 42).

(b) An invocation asking the prayers of the Blessed Virgin, added by the Church: "Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen."

11. When should we pray?

We should pray frequently, but especially morning and evening, before and after meals, when we are in danger either to soul or body.

"We ought always to pray and not to faint" (St. Luke xviii. 1). "Pray without ceasing" (1 Thess. v. 17).

[3] "For Thine is the kingdom, and the power, and the glory for ever and ever. Amen." Compare I Chronicles xxix. 11, in King James Version.

12. To whom may we pray?

(a) First we must pray to God, Father, Son, and Holy Ghost.

(b) We may pray to the Blessed Virgin, to the Angels and Saints, in order to ask them in turn to pray for us. (See p. 82, nos. 9-11.)

"And the smoke of the incense of the prayers of the Saints ascended up before God from the hand of the Angel" (Apoc. viii. 4).

13. For whom should we pray?

(a) We should pray for the living, both for ourselves and others whom we desire God to help.

"I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men" (1 Tim. ii. 1).

"Pray one for another, that you may be saved; for the continual prayer of a just man availeth much" (St. James v. 16).

(b) We should pray for the dead.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Mach. xii. 46).

14. Why should we pray for the dead?

Because we are united with them in "the communion of saints," [4] and the merits of our good works and prayers reach the dead "who die in the Lord" (Apoc. xiv. 13), but who have not yet entered Heaven. (See numbers on Purgatory, p. 74, 7-10.)

15. What qualities should our prayers have?

Our prayers should be attentive, humble, confident, and persevering.

"Before prayer, *prepare* thy soul" (Ecclus. xviii. 23).

"The prayer of him that *humbleth* himself shall pierce the clouds" (Ecclus. xxxv. 21).

"Let us go, therefore, with *confidence* to the Throne of grace" (Heb. iv. 16).

"Know ye that the Lord will hear your prayers if you continue with *perseverance* in fastings and prayers in the sight of the Lord" (Judith iv. 11).

[4] The Apostles' Creed, p. 85.

CHAPTER X

FUTURE LIFE

1. Will there be a life after death?

There will be a life after the death of the body, for our soul is an immortal spirit that can never die. (See p. 8, no. 26.)

"Man shall go into the house of his eternity . . . and the dust return into its earth from whence it was, and the spirit return to God Who gave it" (Eccles. xii. 5-7).

Jesus Christ promised that he who sacrificed home and family for the Kingdom of God would receive "much more in this present time, and *in the world to come,* life everlasting" (St. Luke xviii. 29, 30).

2. Can our reason help us to believe in a life after death?

Yes; our reason tells us virtue must be rewarded and evil punished; that is often not done in this life; therefore, there must be a future life.

3. What will happen to our souls immediately after death?

When our souls leave the body at death they will be judged immediately.

"It is appointed unto men once to die, and after this the judgment" (Heb. ix. 27).

4. What is this Judgment called which takes place right after death?

It is called the Particular Judgment.

5. Where may the soul be sentenced to go at this Particular Judgment?

To one of three places: Heaven, Purgatory, or Hell.

6. What do we understand by Heaven?[1]

(a) Heaven is a place of everlasting happiness.

"The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. ii. 9).

1 "Heaven," Rev. F. A. Baker, C.S.P.

(b) In Heaven we shall see and possess God.

"I am thy reward exceeding great" (Gen. xv. 1).

"We see now through a glass in a dark manner, but then face to face; . . . then I shall know even as I am known" (1 Cor. xiii. 12).

7. What is Purgatory?

Purgatory is a place where souls are detained for a time and purified if they die guilty of slight sins, or if they have not entirely atoned for grave sins, though these have been forgiven. (See "Indulgences," pp. 34-37.)

"There shall not enter into Heaven anything defiled" (Apoc. xxi. 27).

"Amen I say to thee, thou shalt not go out from thence till thou pay the last farthing" (St. Matt. v. 26).

8. Does our reason help us to believe in Purgatory?

Since we are convinced that there is a Future Life, our reason demands such a place as Purgatory. Most people are neither great saints nor great sinners; they are not prepared at death to enter Heaven immediately, or evil enough to deserve Hell.

9. Will all the souls in Purgatory go to Heaven?

Yes; all the souls in Purgatory will surely go to Heaven after they have completely atoned for their sins by suffering.

10. Can we help the souls in Purgatory?[2]

Yes; we can help the souls in Purgatory by our prayers, by Indulgences and especially by the Sacrifice of the Mass.

"Making a gathering, Judas Machabeus sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Mach. xii. 43-46).

11. What is Hell?

Hell is a place of eternal punishment and of everlasting separation from God.

2 "Prayers for the Dead" (with Novena); "Purgatory," H. G. Graham; "Do the Dead Live?" Rev. J. McSorley, C.S.P.

"Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. . . . And these shall go into everlasting punishment" (St. Matt. xxv. 41, 46).

12. Is Eternal Punishment contrary to our reason?

No; because mortal sin has a kind of infinite malice, since it offends an Infinite God; and therefore justice demands a punishment infinite at least in length, *i. e.*, eternal.

13. Is Eternal Punishment contrary to God's mercy?

No; for because God is good and merciful He is bound to impose sufficient restraint upon sin, and prevent sinners from defying His Law with impunity. God is just as well as merciful.

14. Is Eternal Punishment the teaching of Holy Scripture?[3]

It is clearly the teaching of Holy Scripture in many places, both in the Old Testament and the New.

"And they shall go out and see the carcasses of the men that have transgressed against Me; their worm shall not die, and their fire shall not be quenched" (Is. lxvi. 24).

"And if thy hand scandalize thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire" (St. Mark ix. 42).

(See also, Dan. xii. 2; St. Luke xvi. 25, 26; 2 Thess. i. 7-9; St. Jude i. 6-8, 13; Apoc. xiv. 11.)

If God gives Eternal Happiness in Heaven for the little good we do in life there must be Eternal Punishment for the real, deliberate, serious evil of sinners. Remember, no one goes to Hell except by his own choice, as well as by his own fault, deliberately refusing the mercy of God even unto death.

15. Will there be any other Judgment besides the Particular Judgment?

Yes; there will be a General Judgment at the end of the world.

"And when the Son of Man shall come in His majesty and all the Angels with Him, then shall He sit upon the seat of His majesty, and all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats" (St. Matt. xxv. 31, 32).

[3] "Eternal Punishment," Rev. W. Elliott, C.S.P.

"I saw the dead, great and small, standing in the presence of the Throne, and the Books were opened; and another Book was opened which is the Book of Life; and the dead were judged by those things which were written in the Books, according to their works" (Apoc. xx. 12).

16. What is the purpose of the General Judgment, since we are judged immediately after death?

(a) The General Judgment repeats the sentence of the Particular Judgment. Its purpose is to make known the Justice of God by showing to all mankind the reward of the good and the punishment of the wicked.

(b) In this world the good often suffer, and the wicked prosper. At the General Judgment this apparent injustice will be righted in the presence of every soul that ever lived.

17. Will our bodies share in the reward or punishment of our souls?[4]

Yes; after the General Judgment our bodies will share reward or punishment with our souls, because at the end of the world our bodies will rise again and be reunited with our souls.

"And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them, and they were judged, everyone according to their works" (Apoc. xx. 13).

"For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God" (Job xix. 25, 26).

"In a moment, in the twinkling of an eye, at the Last Trumpet,—for the Trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 52, 53).

[4] Cremation of the bodies of the dead is forbidden by the Church. See *Question Box*, p. 208.

CHAPTER XI

BLESSED VIRGIN, SAINTS, AND DEVOTIONS

1. Who was the Blessed Virgin Mary?

She was the Mother of Jesus Christ.

2. Is Mary truly the Mother of God?

She is truly the Mother of God, because Jesus Christ is the Second Person of the Blessed Trinity, equal to the Father and the Holy Spirit, and truly God.

"But when the fullness of time was come, God sent His Son, made of a woman, made under the law" (Gal. iv. 4).

3. What are the principal doctrines of the Church concerning the Blessed Virgin Mary?

(a) Her Immaculate Conception.

(b) Her perpetual Virginity.

(c) Her Assumption into Heaven.

4. What is meant by the Immaculate Conception?

The Immaculate Conception means that the soul of the Blessed Virgin was preserved from Original Sin, from her conception, *i. e.*, from the beginning of her existence. (See pp. 15, 16, nos. 12-15.)

5. What is meant by the perpetual Virginity of Mary?

By the perpetual Virginity of Mary is meant that both before and after the birth of Jesus Christ she preserved her virginity.[1]

"Mary said to the Angel: 'How shall this be done, because I know not man'" (St. Luke i. 34).

6. What do we mean by the Assumption of the Blessed Virgin?

We mean that after her death the body of Mary was "assumed" or taken into Heaven and she was crowned as its Queen.

1 See *Question Box*, pp. 353-354.

7. What was the reason for the Blessed Virgin's Assumption into Heaven?

God wished to preserve her body from the decay that follows death, because from her Jesus Christ took His human nature.

It is the Christian belief that all bodies will rise from the grave at the end of the world; in the case of the Blessed Virgin this was simply anticipated; her body was raised from the grave soon after her death.

8. When do we commemorate the Assumption?

On August 15. In the United States it is a Holy Day on which Catholics must attend Mass. (See p. 42, no. 94.)

9. Who are the Saints?

The Saints are men and women who led lives of great holiness and who are now in Heaven.

10. Why do we honor the Saints?[2]

Because they were heroes in God's service: the Apostles and Disciples of Jesus Christ; the Martyrs, *i. e.*, those who were put to death for their Catholic faith; the hundreds of devout men and women who lived in great holiness, as active missionaries and in quiet prayer.

11. May we pray to the Blessed Virgin and the Saints?

We may pray to the Blessed Virgin and the Saints to ask them, in turn, to pray for us.

"The four and twenty Ancients fell down before the Lamb, having . . . golden vials full of odors, which are the prayers of Saints. And the smoke of the incense of the prayers of the Saints ascended up before God from the hand of the Angel" (Apoc. v. 8; viii. 4).

Note that we do not expect the Blessed Virgin or the Saints to do anything for us by their own power; we merely ask their prayers and intercession with God. See *Question Box*, pp. 368-370.

12. What are relics?

Relics are the remains of some sacred person or thing, as a piece of the Cross upon which Christ died, or a piece of bone from the body of some Saint, or of something belonging to a Saint.

2 "The Communion of Saints," Rev. J. McSorley, C.S.P.

13. Why do we honor relics?

We honor relics because of their sacred associations; just as we honor the remains of our national heroes, the Liberty Bell, the flags that have been through battle, the playthings of a dead child.

14. Besides the Mass and the Sacraments what are some of the chief devotions in the Catholic Church?

(a) Benediction of the Most Blessed Sacrament.

(b) The Devotion to the Sacred Heart of Jesus.

(c) The Stations of the Cross.

(d) The Rosary of the Blessed Virgin.

(e) Novenas to Our Lord and the Saints.

15. What is Benediction of the Most Blessed Sacrament?

Benediction is a blessing with the Blessed Sacrament, accompanied by hymns and prayers.

See the *Manual of Prayers,* pp. 253-257.

16. What is the Devotion to the Sacred Heart of Jesus?

It is the devotion to the Sacred Heart as the symbol of Christ's great love for us.[3]

The First Friday of each month is dedicated to the Sacred Heart.

17. What are the Stations of the Cross? [4]

They are fourteen incidents that happened between the trial of Christ by Pilate, and His death and burial; usually they are represented by pictures of these events upon the walls of the church. (See *The Visible Church,* pp. 139-142; the *Manual of Prayers,* pp. 373-385.)

18. What is the Rosary of the Blessed Virgin?

The Rosary is a devotion in which we meditate upon fifteen "Mysteries," or events, in the Life of Jesus Christ and His Blessed Mother, while we say certain prayers.

[3] "Novena to the Sacred Heart" (with General Prayers), from Approved Sources; "Prayers to the Sacred Heart," from Approved Sources.

[4] "Meditations on the Fourteen Stations," Rev. J. McSorley, C.S.P.; "Stations of the Cross," Paul Claudel.

19. What are the prayers in the Rosary?

The Apostles' Creed, the Lord's Prayer, the Hail Mary, the Glory be to the Father.

See p. 85; the *Manual of Prayers*, pp. 396-407; and *The Visible Church*, pp. 142-145.

20. What are the "Mysteries" of the Rosary?

(a) The Joyful Mysteries:

1. The Annunciation; that is, the message brought to Mary by the Angel Gabriel (St. Luke i. 26-38).
2. The Visitation of Mary to her cousin St. Elizabeth (*ib.* 39-56).
3. The Birth of Jesus Christ (*ib.* ii. 1-20).
4. The Presentation of Jesus in the Temple (*ib.* 22-39).
5. The Finding of Jesus in the Temple (*ib.* 42-52).

(b) The Sorrowful Mysteries:

1. The Agony and Prayer of Jesus in the Garden of Olives (St. Matt. xxvi. 36-46).
2. The Scourging of Jesus (*ib.* xxvii. 26).
3. The Crowning with Thorns (*ib.* 28-31).
4. The Carrying of the Cross (St. Luke xxiii. 26-32).
5. The Crucifixion (St. Matt. xxvii. 33-50; St. Luke xxiii. 33-49; St. John xix. 17-37).

(c) The Glorious Mysteries:

1. The Resurrection of Jesus (St. John xx. 1-23).
2. The Ascension into Heaven (St. Mark xvi. 14-20; Acts i. 1-12).
3. The Coming of the Holy Ghost (Acts ii. 1-4).
4. The Assumption of the Blessed Virgin into Heaven.
5. The Coronation of the Blessed Virgin Queen of Heaven. (See nos. 6-8 of this chapter.)

21. What is a Novena?

A Novena is a period of nine days prayer in preparation for a festival of the Church.

CHAPTER XII

CATHOLIC PRAYERS

1. The Sign of the Cross

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

2. Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the World.

3. The Lord's Prayer

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

4. The Hail Mary

Hail Mary, full of grace! The Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

5. The Doxology

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

6. The Apostles' Creed

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary,

suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

7. The Confiteor

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

8. A Short Act of Contrition, or Sorrow for Sin

O my God! I am truly sorry for all my sins, because they have offended Thee, Who art so good and worthy of all my love. I firmly resolve by Thy holy grace never again to commit sin.

9. Another Act of Contrition

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

10. An Act of Faith

O my God! I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost; I believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

11. An Act of Hope

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

12. An Act of Love

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

13. An Act of Thanksgiving

O my God! I give Thee thanks from the bottom of my heart, for all the mercies and blessings which Thou hast bestowed upon me; above all because Thou hast loved me from all eternity, and hast sent Thy Divine Son, Our Lord Jesus Christ, to redeem me with His Precious Blood.

14. The Blessing Before Meals

✠ Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ Our Lord. Amen.

15. Grace After Meals

✠ We give Thee thanks for all Thy benefits, O Almighty God, Who livest and reignest for ever; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

CHAPTER XIII

CEREMONY OF RECEPTION INTO THE CHURCH

The ceremony of receiving into the Church one who has been baptized in some other Christian religion consists of three parts:

1. The "Profession of Faith," which is read by the convert to a priest, usually in the church. The priest sits vested in surplice and violet stole, and a book of the Gospels is conveniently placed so that the convert may touch it with his hand. After the Profession has been read, the priest reads a Psalm, some prayers and a form of Absolution.

2. Then follows immediately Conditional Baptism, and

3. Confession by the convert and Conditional Absolution.

(The whole ceremony for the Reception of Converts is contained in the *Manual of Prayers,* pp. 441-446, and 425-439.)

The Profession is as follows:

I .... years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father ..... having before my eyes and touching with my hands the Holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell, the third day He rose again from the dead; He ascended into heaven and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

I admit the Sacred Scriptures according to the sense which has been held and which is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the Sacraments of the New Law are, truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above mentioned Sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the Mass is offered to God a true, real and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly and substantially the Body and Blood together with the soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is the change of all the substance of bread into the Body and of all substance of wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and

that their use is most salutary to the Christian people. I recognize the Holy Roman, Catholic and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined and declared by the Sacred Canons and by the general Councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic Faith, outside of which nobody can be saved,* which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I shall have charge.

So help me God and these Holy Gospels.

* The doctrines mentioned in this Profession are all discussed in the Catechism. The convert should review the subjects so that he will fully understand the contents of the Profession of Faith.

It should be remembered that if a man is convinced of the truth of the Catholic Church and refuses to enter it, he is sinning against his own conscience, his own convictions; and therefore "nobody can be saved" who believes the Catholic Church to be the True Church and perseveres in error and rejects the Catholic Faith.

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